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ANDOCIDES DE MYSTERIIS.

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DE MYSTERIIS.

EDITED

WITH CRITICAL AND EXPLANATORY NOTES.

BY

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VIRO INTEGERRIMO

HARUMQUE LITERARUM SCIENTISSIMO

C. J. ELLICOTT, S.T.P.

EPISCOPO GLOCESTRENSI

HOC TENUE OPUSCULUM

VENERABUNDE

D.D.D.

EDITOR.

PREFACE.

THE present volume is an attempt to supply an admitted and long-felt want, namely, a First Greek Book, written in pure Attic prose, and sufficiently easy to be put into the hands of boys as soon as the Delectus has been laid aside.

Some educationists, in their distrust of Xenophon as a First Greek Book, select Homer for this purpose, but in so doing are at variance with their German brethren; for the Germans, who understand Greek, and the best methods of teaching it, nearly as well as we do, reserve Homer for a much later period in the school curriculum, from a persuasion that Homer, if an easy book for juniors to read, is by no means easy for them to comprehend; and that Homer should be studied as a 'variant,' not taken as a pattern. Though compelled to admit the truth of the last sentence, I must be permitted, for all that, to consider Homer a much better educational book for boys than Xenophon; for if he does not do them much good, he will certainly do them no harm; and

that is more than can be said of Xenophon. For Xenophon I consider an emphatically bad book, to be read only by more advanced students, and by them only when they are fully able to note his inaccuracies of language, his false tenses, and his general disregard of Attic usage,—and to avoid them in their own composition. Andocides, on the contrary, has much in his language, matter and style which ought to recommend him to the favourable notice of those engaged in education. As might be expected from his being a contemporary of Thucydides, Antiphon and Aristophanes, and an Athenian citizen of good family, his language is Attic of the purest type, and perfectly free not only from those questionable constructions and expressions, which in Lucian, Xenophon and the later writers, have been singled out by the grammarians for disapproval, but free likewise from the mannerisms and artificiality which are so prominent in the compositions of Gorgias, Alcidamas and the other declaimers.

A further attraction is offered in his matter, which is interesting in the highest degree, glancing, as it does, at the Sicilian expedition, the charges brought against Alcibiades, the mutilation of the Hermae, the profanation of the Mysteries, the prosecutions that followed, interspersed with life-like sketches of the more prominent actors

in the scene, of his chief accuser Cephisius, of the informer Dioclides, of the notorious Callias son of Hipponicus, of the demagogue Agyrrhius, of Pisander the perfect democrat, so soon to ripen into the perfect oligarch, of his other accuser Meletus, a few months later to appear as the accuser of Socrates. We may add, that he gives us, here and there, and often at considerable length, many interesting traits of the inner life of the Athenians, as well as certain facts of Athenian polity and finance, which, but for his speech 'De Mysteriis,' would be sought for in vain.

With respect to his style, all critics are unanimous in calling attention to its extreme simplicity. See this noted in his "Life." In this respect Andocides is not only by far the easiest of all the Orators, but also the easiest of all the pure Attic prose writers whose works have been preserved. Indeed, the only easier piece than his 'De Mysteriis' is the same author's speech 'De Pace.' The 'Oratio Funebris' of Hyperides, which is also easy, cannot well be brought in here for comparison, as being merely a fragment.

There are, it is true, some few terms of Attic law in his 'De Mysteriis'; but these, I trust, will be found adequately explained after the best authorities. My deliberate opinion therefore is

that if the 'De Mysteriis' be not well fitted for the place I claim for it, then no such work is in existence. Demosthenes is altogether too difficult; and the writings of Antiphon, Lysias and Isaeus, if less difficult, are often both obscure and harsh, and from their matter and manner less suited to form any part of early school work.

And now, in reference to my own share in the work, as I do not for one moment flatter myself that I have escaped the common lot of humanity, I shall be only too glad to have the mistakes I have fallen into pointed out to me, either by public or private criticism.

W. J. H. M.

LIFE OF ANDOCIDES.

ANDOCIDES, the second in the list of the Ten Attic Orators contained in the Alexandrine canon, was born at Athens, and, according to the best authorities, about Ol. 84. At all events the statement we find in Pseudo-Plut. (*Vit. X. Or.* p. 835A), that he was born Ol. 78. 1, is altogether untenable (see Pauly's *Real-Encyclopädie*, *Art. Andocides*). His father Leogoras, who was frequently ridiculed by the Comic writers for his luxurious style of living (Arist. *Nub.* 109 with the Schol. ad loc. *Vesp.* 1269. Athen. ix. 387A. Suidas, in voc. φασιανοί), belonged to one of the most ancient Eupatrid (Hermann, *Polit. Ant.* § 98. 1; § 101. 2) families, the Ceryces, whose pedigree went back to Odysseus and Hermes (*Myst.* 141. 146. 147. 'De Redit.' 26. Suidas, in voc. Ἀνδοκίδης. Pseudo-Plut. *Vit. X. Orat.* p. 834B). In the war of liberation against Pisistratus, and in the military operations against his sons, the progenitors of Andocides had played a distinguished part ('De Redit.' 26. *Myst.* 106). His grandfather Andocides

('De Pace,' 6. Aeschin. *Fals. Leg.* 174) had been a member of the Embassy (Ol. 83. 3) which concluded the *Thirty Years Peace* with the Spartans; and would seem also to have held in conjunction with Glaucon (Thuc. i. 51) the rank of commander of the twenty ships sent by the Athenians (Ol. 86. 4) in the war between the Corcyraeans and Corinthians; and his uncle Epilycus had taken part in an Embassy to Persia—probably the same Embassy of which Callias was the head. "Andocides himself," as Curtius remarks, "was a talented and eloquent man, but whose oligarchical sentiments exposed him to the constant attacks of the popular party. He had already as a young man under thirty years of age made himself spokesman of the aristocratical circles, and opposed the popular orators who were endeavouring to overthrow the *Peace of Nicias* immediately after its conclusion." About the end of May, B.C. 415, he was involved in the charge brought against Alcibiades of profaning the Mysteries and of mutilating the Hermae. In the case of Andocides, this latter charge was suggested by the fact, that the only Hermes-bust which remained uninjured throughout the whole of Athens was the one that stood before the house of his father Leogoras, and which had been dedicated by the tribe Aigeis (*Myst.* 62. Nepos, *Alcib.* 3). In consequence of this suspicion,

Andocides and his father and several of their relatives were arrested and thrown into prison. From this perilous position he rescued himself and his associates by giving up the names of such of the actual perpetrators as were known to him. Though the informers had been assured of complete immunity ('De Red.' 27. *Myst.* 48-69. Thuc. vi. 60. Thirlwall, *Hist. Gr.* iii. 372), Andocides was nevertheless obliged to leave the city; but on what legal grounds is unknown. The author of the *Speech against Andocides*, which is found amongst the writings of Lysias (Lys. vi. § 24), says he was punished with ἀτιμία. On the other hand, Grote (*Hist. Gr.* vi. 41) says, "Andocides himself was pardoned, and was for the time an object, apparently, of public gratitude. But the character of a statue-breaker and informer could never be otherwise than odious at Athens. Andocides was either banished by the indirect effect of a disqualifying decree, or found that he had made so many enemies, and incurred so much obloquy by his conduct in this affair, as to make it necessary for him to quit the city." But Grote's view of the character of Andocides suggests a doubt whether the same language would have been applied to him if he had been a man of the stamp of Cleon. Under these circumstances Andocides went abroad, and engaged in various commercial

speculations. On the establishment of the Oligarchical government he returned to Athens, hoping that his conspicuous services to the Athenian fleet at Samos ('De Red.' 11-12) would secure him a welcome. But this hope was frustrated, owing to the political hostility subsisting between the commanders of the fleet and the heads of the Oligarchy. Pisander, the leader of the Four Hundred, had him arrested, and accused him of having supported the party opposed to them at Samos ('De Red.' 14). Andocides saved himself for the time by flying to the altar that stood in the court. Shortly afterwards he was either released, or succeeded in making his escape ('De Redit.' 15-16. Pseudo-Lys. vi. 27-30. Pseudo-Plut. *Vit. X. Orat.* p. 384B).

On the overthrow of the Four Hundred, being encouraged by the decree of immunity which Menippus ('De Redit.' 23) had succeeded in getting passed, though it was afterwards cancelled ('De Redit.' 27), Andocides made another attempt to obtain permission to return to Athens. But he was again disappointed. It was on this occasion that he delivered his speech 'De Reditu.' After this he appears to have lived at Elis for several years, still carrying on his mercantile pursuits, till at length the *General Amnesty* which followed the expulsion of the Thirty procured him his long-wished-for return.

He now resumed his former prominent position in the state, and laid out much of the wealth he had acquired by commerce in suitably discharging the duties of the several state offices to which he was successively elected, such as "Gymnasiarch," and "Architheorus" to the Isthmian and Olympian games, and "Treasurer of the Sacred Monies" (*Myst.* 132), the last being a position of considerable importance (Böckh, *Publ. Econ. Athen.* p. 160 foll. Hermann, *Polit. Ant.* § 151). Three years after his return (*Myst.* 132), and only a few months before the prosecution of Socrates, his former enemies, Callias, Agyrrhius, Meletus and Epichares accused him of profaning the Eleusinian Mysteries, and of violating certain laws relative to the temple at Eleusis, coupling their charge with the old accusation of mutilating the Hermae, and urging against him that he had never been legally freed from his *ἀτιμία*. Andocides succesfully defended himself in his speech 'De Mysteriis'—a speech surpassing even that of Demosthenes 'De Coronâ' in its audacity alike of denial and of assertion, and in its perfect adaptation to the end in view—a verdict in his favour.

Subsequent to this, and during the *Corinthian War*, when both parties were growing weary of the contest, and when the Spartans, in consequence of *Conon's victory off Cnidus*, offered the

Athenians very advantageous terms of peace, Andocides was one of the Embassy to Sparta. His speech 'De Pace,' delivered on his return, belongs to this period. The Athenians, however, influenced by the success of Iphicrates in destroying a Spartan *mora* of 250 men, and by the impression this event was reported to have made upon the minds of the Spartans, broke off the negotiations; and Andocides was rewarded for his exertions by an action for *illegal conduct in his embassy* (παραπρεσβεία), and banished. He never returned again; and appears to have died soon afterwards. It may be as well here to caution the reader, that the ordinary biographies of Andocides are a perfect maze of chronological blunders, among which the confusion of Andocides the Orator with his grandfather of the same name is one of the smallest. See these matters shown up in Pauly's *Real-Encyclopädie, Art. Andocides, init.*

With regard to the pertinent question of "*Andocides' position as an Orator*," Thirlwall (*Hist. Gr.* iii. 322) says, "He was a pleasing, though not a powerful orator"; and Dr. Schmitz (*Smith's Dictn. Biogr.*), "His orations have no mannerism in them, and are really, as Plutarch says, simple, and free from all rhetorical pomp and ornament"; and Pauly's *Real-Encyclopädie* (*Art. Andocides*), "The composition of his speeches is extremely

simple.... His speech 'De Mysteriis,' in particular, is pre-eminent for its warmth of expression —especially in the epilogue—and for its liveliness of narrative." Dr. Schmitz further remarks, "The best among his orations is that on the *Mysteries*; but, for the history of the time, all are of the highest importance." Pauly's *Real-Encyclopädie* adds, "His speech περὶ τῶν Μυστηρίων (Ol. 95. 1), on account of the practical nature of its contents, is an important supplement to our other sources of information respecting the prosecution connected with the mutilation of the Hermae, and for the state of the times immediately succeeding the restoration of the democracy." On the peculiarities of Andocides' *style*, Pauly's *Real-Encyclopädie* remarks, "His style is characterised by a frequent repetition of the same thought or of single words (*Myst.* 56. 58. 70-73. 80-81); by a looser connection of his sentences ('De Red.' 3. *Myst.* 1. 2. 57-59. 137-139. 140-145); by his tendency to break off the construction he has begun, while he interposes an intermediate clause, and then resumes the construction with a δὲ, or οὗτος, or οὗτος δὲ (*Myst.* 27. 141. 149. 'De Pace.' 5. 34); and by his avoidance of almost all rhetorical figures, with the exception of *Anaphora* and *Interrogation*."

ΠΕΡΙ ΤΩΝ ΜΥΣΤΗΡΙΩΝ.

Τὴν μὲν παρασκευὴν ὦ ἄνδρες καὶ τὴν προθυμίαν Reiske, p. 1
τῶν ἐχθρῶν τῶν ἐμῶν, ὥστε με κακῶς ποιεῖν ἐκ παντὸς τρόπου καὶ δικαίως καὶ ἀδίκως, ἐξ ἀρχῆς ἐπειδὴ τάχιστα ἀφικόμην εἰς τὴν πόλιν ταυτηνί, σχεδόν τι πάντες ἐπίστασθε, καὶ οὐδὲν δεῖ περὶ τούτων πολλοὺς λόγους ποιεῖσθαι· ἐγὼ δὲ ὦ ἄνδρες δεήσομαι ὑμῶν δίκαια καὶ ὑμῖν τε ῥᾴδια χαρίζεσθαι καὶ ἐμοὶ
ἄξια πολλοῦ τυχεῖν παρ' ὑμῶν. καὶ πρῶτον μὲν 2
ἐνθυμηθῆναι ὅτι νῦν ἐγὼ ἥκω οὐδεμιᾶς μοι ἀνάγκης οὔσης παραμεῖναι, οὔτ' ἐγγυητὰς καταστήσας οὔθ' ὑπὸ δεσμῶν ἀναγκασθείς, πιστεύσας δὲ μάλιστα μὲν τῷ δικαίῳ, ἔπειτα δὲ καὶ ὑμῖν, γνώσεσθαι τὰ δίκαια καὶ μὴ περιόψεσθαί με ἀδίκως ὑπὸ τῶν ἐχθρῶν τῶν ἐμῶν διαφθαρέντα, ἀλλὰ πολὺ μᾶλλον σώσειν δικαίως κατά τε τοὺς νόμους τοὺς ὑμετέρους καὶ τοὺς ὅρκους οὓς ὑμεῖς ὀμόσαντες μέλλετε
τὴν ψῆφον οἴσειν. εἰκότως δ' ἂν ὦ ἄνδρες τὴν αὐτὴν 3
γνώμην ἔχοιτε περὶ τῶν ἐθελοντῶν εἰς τοὺς κινδύνους καθισταμένων, ἥνπερ αὐτοὶ περὶ αὐτῶν ἔχουσιν. ὁπόσοι

μὲν γὰρ μὴ ἠθέλησαν ὑπομεῖναι καταγνόντες αὑτῶν ἀδικίαν, εἰκότως τοι καὶ ὑμεῖς τοιαῦτα περὶ αὐτῶν γιγνώσκετε οἷά περ καὶ αὐτοὶ περὶ σφῶν αὐτῶν ἔγνωσαν· ὁπόσοι δὲ πιστεύσαντες μηδὲν ἀδικεῖν ὑπέμειναν, δίκαιοί ἐστε καὶ ὑμεῖς περὶ τούτων τοιαύτην ἔχειν τὴν γνώμην οἵαν περ καὶ αὐτοὶ περὶ αὑτῶν ἔσχον, καὶ μὴ προκατα-
4 γιγνώσκειν ἀδικεῖν. αὐτίκα ἐγὼ πολλῶν μοι ἀπαγγελλόντων ὅτι λέγοιεν οἱ ἐχθροὶ ὡς ἄρα ἐγὼ οὔτ' ἂν ὑπομείναιμι οἰχήσομαί τε φεύγων,—"τί γὰρ ἂν καὶ βουλόμενος Ἀνδοκίδης ἀγῶνα τοσοῦτον ὑπομείνειεν, ᾧ ἔξεστι μὲν ἀπελθόντι ἐντεῦθεν ἔχειν πάντα τὰ ἐπιτήδεια, ἔστι δὲ (καὶ) πλεύσαντι εἰς Κύπρον, ὅθεν περ ἥκει, γῆ πολλὴ καὶ ἀγαθὴ διδομένη καὶ δωρεὰ ὑπάρχουσα; οὗτος ἄρα βουλήσεται περὶ τοῦ σώματος τοῦ ἑαυτοῦ κινδυνεῦσαι; εἰς τί ἀποβλέψας; οὐχ ὁρᾷ τὴν πόλιν ἡμῶν ὡς διάκειται;" ἐγὼ δὲ ὦ ἄνδρες πολὺ τὴν ἐναντίαν τούτοις γνώμην
5 ἔχω. ἄλλοθί τε γὰρ ὢν πάντα τὰ ἀγαθὰ ἔχειν στερόμενος τῆς πατρίδος οὐκ ἂν δεξαίμην, τῆς δὲ πόλεως οὕτω διακειμένης ὥσπερ αὐτοὶ οἱ ἐχθροὶ λέγουσι, πολὺ ἂν αὐτῆς μᾶλλον ἐγὼ πολίτης δεξαίμην εἶναι ἢ ἑτέρων πόλεων, αἵ ἴσως πάνυ [μοι] δοκοῦσιν ἐν τῷ παρόντι εὐτυχεῖν. ἅπερ γιγνώσκων ἐπέτρεψα διαγνῶναι ὑμῖν περὶ
6 τοῦ σώματος τοῦ ἐμαυτοῦ. αἰτοῦμαι οὖν ὑμᾶς ὦ ἄνδρες

§ 4, τί rescripsi. τι Blass, sed typothetarum errore.

εὔνοιαν πλείω παρασχέσθαι ἐμοὶ τῷ ἀπολογου-
μένῳ ἢ τοῖς κατηγόροις, εἰδότας ὅτι κἂν ἐξ ἴσου
ἀκροᾶσθε, ἀνάγκη τὸν ἀπολογούμενον ἔλαττον
ἔχειν. οἱ μὲν γὰρ ἐκ πολλοῦ χρόνου ἐπιβουλεύ-
σαντες καὶ συνθέντες, αὐτοὶ ἄνευ κινδύνων ὄντες,
τὴν κατηγορίαν ἐποιήσαντο· ἐγὼ δὲ μετὰ δέους
καὶ κινδύνου καὶ διαβολῆς τῆς μεγίστης τὴν ἀπο-
λογίαν ποιοῦμαι. εἰκὸς οὖν ὑμᾶς ἐστιν εὔνοιαν
πλείω παρασχέσθαι ἐμοὶ ἢ τοῖς κατηγόροις. ἔτι 7
δὲ καὶ τόδε ἐνθυμητέον, ὅτι πολλοὶ ἤδη πολλὰ
καὶ δεινὰ κατηγορήσαντες | παραχρῆμα ἐξηλέγχ- 2R
θησαν ψευδόμενοι οὕτω φανερῶς, ὥστε ὑμᾶς πολὺ
ἂν ἥδιον δίκην λαβεῖν παρὰ τῶν κατηγόρων
ἢ παρὰ τῶν κατηγορουμένων· οἱ δὲ αὖ, μαρ-
τυρήσαντες τὰ ψευδῆ (καὶ) ἀδίκως ἀνθρώπους
ἀπολέσαντες, ἑάλωσαν παρ' ὑμῖν ψευδομαρ-
τυριῶν, ἡνίκ' οὐδὲν ἦν ἔτι πλέον τοῖς πεπον-
θόσιν. ὁπότ' οὖν ἤδη πολλὰ τοιαῦτα γεγένηται,
εἰκὸς ὑμᾶς ἐστι μήπω τοὺς τῶν κατηγόρων
λόγους πιστοὺς ἡγεῖσθαι. εἰ μὲν γὰρ δεινὰ
κατηγόρηται ἢ μή, οἷόν τε γνῶναι ἐκ τῶν τοῦ
κατηγόρου λόγων· εἰ δὲ ἀληθῆ ταῦτά ἐστιν
ἢ ψευδῆ, οὐχ οἷόν τε ὑμᾶς πρότερον εἰδέναι
πρὶν ἂν καὶ ἐμοῦ ἀκούσητε ἀπολογουμένου.

8 Σκοπῶ μὲν οὖν ἔγωγε ὦ ἄνδρες πόθεν χρὴ ἄρξασθαι τῆς ἀπολογίας, πότερον ἐκ τῶν τελευταίων λόγων, ὡς παρανόμως με ἐνέδειξαν, ἢ περὶ τοῦ ψηφίσματος τοῦ Ἰσοτιμίδου, ὡς ἄκυρόν ἐστιν, ἢ περὶ τῶν νόμων καὶ τῶν ὅρκων τῶν γεγενημένων, εἴτε καὶ ἐξ ἀρχῆς ὑμᾶς διδάξω τὰ γεγενημένα. ὃ δέ με ποιεῖ μάλιστ' ἀπορεῖν, ἐγὼ ὑμῖν ἐρῶ, ὅτι οὐ πάντες ἴσως ἐπὶ πᾶσι τοῖς κατηγορουμένοις ὁμοίως ὀργίζεσθε, ἀλλ' ἕκαστός τι ὑμῶν ἔχει πρὸς ὃ βούλοιτο ἄν με πρῶτον ἀπολογεῖσθαι· ἅμα δὲ περὶ πάντων εἰπεῖν ἀδύνατον. κράτιστον οὖν μοι εἶναι δοκεῖ ἐξ ἀρχῆς ὑμᾶς διδάσκειν πάντα τὰ γενόμενα καὶ παραλιπεῖν μηδέν. ἂν γὰρ ὀρθῶς μάθητε τὰ πραχθέντα,
9 ῥᾳδίως γνώσεσθ' ἅ μου κατεψεύσαντο οἱ κατήγοροι. τὰ μὲν οὖν δίκαια γιγνώσκειν ὑμᾶς ἡγοῦμαι καὶ αὐτοὺς παρεσκευάσθαι, οἷσπερ ἐγὼ πιστεύσας ὑπέμεινα, ὁρῶν ὑμᾶς καὶ ἐν τοῖς ἰδίοις καὶ ἐν τοῖς δημοσίοις περὶ πλείστου τοῦτο ποιουμένους, ψηφίζεσθαι κατὰ τοὺς ὅρκους. ὅπερ καὶ συνέχει μόνον τὴν πόλιν, ἀκόντων τῶν οὐ βουλομένων ταῦτα οὕτως ἔχειν· τάδε δὲ ὑμῶν δέομαι, μετ' εὐνοίας μου τὴν ἀκρόασιν τῆς ἀπολογίας ποιήσασθαι, καὶ μήτε μοι ἀντιδίκους καταστῆναι μήτε ὑπονοεῖν τὰ λεγόμενα μήτε ῥήματα θηρεύειν, ἀκροασαμένους δὲ διὰ τέλους τῆς ἀπολογίας τότε ἤδη ψηφίζεσθαι

τοῦτο ὅ τι ἂν ὑμῖν αὐτοῖς ἄριστον καὶ εὐορκότατον νομίζητε εἶναι. ὥσπερ δὲ καὶ 10 προεῖπον ὑμῖν ὦ ἄνδρες ἐξ ἀρχῆς περὶ πάντων ποιήσομαι τὴν ἀπολογίαν, πρῶτον μὲν περὶ αὐτῆς τῆς αἰτίας ὅθεν περ ἡ ἔνδειξις ἐγένετο, διόπερ εἰς τὸν ἀγῶνα τόνδε κατέστην, περὶ τῶν μυστηρίων ὡς οὔτε μοι ἠσέβηται οὐδὲν οὔτε μεμήνυται οὔθ' ὡμολόγηται, οὐδ' οἶδα τοὺς μηνύσαντας ὑμῖν περὶ αὐτῶν οὔτ' εἰ ψευδῆ οὔτ' εἰ ἀληθῆ ἐμήνυσαν· ταῦθ' ὑμᾶς διδάξω.

Ἦν μὲν γὰρ ἐκκλησία τοῖς στρατηγοῖς τοῖς εἰς 11 Σικελίαν, Νικίᾳ καὶ Λαμάχῳ καὶ Ἀλκιβιάδῃ, καὶ τριήρης ἡ στρατηγὶς ἤδη ἐξώρμει ἡ Λαμάχου· ἀναστὰς δὲ Πυθόνικος ἐν τῷ δήμῳ εἶπεν· "ὦ Ἀθηναῖοι, ὑμεῖς μὲν στρατιὰν ἐκπέμπετε καὶ παρασκευὴν τοσαύτην, καὶ κίνδυνον ἀρεῖσθαι μέλλετε· Ἀλκιβιάδην δὲ τὸν στρατηγὸν ἀποδείξω ὑμῖν τὰ μυστήρια ποιοῦντα ἐν οἰκίᾳ μεθ' ἑτέρων, καὶ ἐὰν ψηφίσησθε ἄδειαν (ᾧ) ἐγὼ κελεύω, θεράπων ὑμῖν ἐνθάδε ἑνὸς τῶν ἀνδρῶν ἀμύητος ὢν ἐρεῖ τὰ μυστήρια· εἰ δὲ μή, χρῆσθέ μοι ὅ τι ἂν ὑμῖν δοκῇ, ἐὰν μὴ τἀληθῆ λέγω." ἀντιλέγοντος δὲ Ἀλκιβιάδου πολλὰ καὶ ἐξάρνου 12 ὄντος ἔδοξε τοῖς πρυτάνεσι τοὺς μὲν ἀμυήτους μεταστήσασθαι, αὐτοὺς δ' ἰέναι ἐπὶ τὸ μειράκιον ὃ ὁ Πυθόνικος ἐκέλευε. καὶ ᾤχοντο, καὶ ἤγαγον θεράποντα Πολεμάρχου·

§ 11, *χρῆσθέ μοι.* Vid. not. *χρῆσθ' ἐμοί*, Blass.

Ἀνδρόμαχος αὐτῷ ὄνομα ἦν. ἐπεὶ δὲ ἐψηφίσαντο αὐτῷ τὴν ἄδειαν, ἔλεγεν ὅτι ἐν τῇ οἰκίᾳ τῇ Πουλυτίωνος γίγνοιτο μυστήρια· Ἀλκιβιάδην μὲν οὖν καὶ Νικιάδην καὶ Μέλητον, τούτους μὲν αὐτοὺς εἶναι τοὺς ποιοῦντας, συμπαρεῖναι δὲ καὶ ὁρᾶν τὰ γιγνόμενα καὶ ἄλλους, παρεῖναι δὲ καὶ δούλους, ἑαυτόν τε καὶ τὸν ἀδελφὸν καὶ
13 Ἱκέσιον τὸν αὐλητὴν καὶ τὸν Μελήτου δοῦλον. πρῶτος μὲν οὗτος ταῦτα ἐμήνυσε, καὶ ἀπέγραψε τούτους· ὧν
3R Πολύστρατος | μὲν συνελήφθη καὶ ἀπέθανεν, οἱ δὲ ἄλλοι φεύγοντες ᾤχοντο, καὶ αὐτῶν ὑμεῖς θάνατον κατέγνωτε. Καί μοι λαβὲ καὶ ἀνάγνωθι αὐτῶν τὰ ὀνόματα.

ΟΝΟΜΑΤΑ. Τούσδε Ἀνδρόμαχος ἐμήνυσεν· Ἀλκιβιάδην, Νικιάδην, Μέλητον, Ἀρχεβιάδην, Ἄρχιππον, Διογένη, Πολύστρατον, Ἀριστομένη, Οἰωνίαν, Παναίτιον.

14 Πρώτη μὲν ὦ ἄνδρες μήνυσις ἐγένετο αὕτη ὑπὸ Ἀνδρομάχου κατὰ τούτων τῶν ἀνδρῶν. Καί μοι κάλει Διόγνητον.

Ἦσθα ζητητής, ὦ Διόγνητε, ὅτε Πυθόνικος εἰσήγγειλεν ἐν τῷ δήμῳ περὶ Ἀλκιβιάδου; Ἦν. Οἶσθα οὖν μηνύσαντα Ἀνδρόμαχον τὰ ἐν τῇ οἰκίᾳ τῇ Πουλυτίωνος γιγνόμενα; Οἶδα. Τὰ ὀνόματα οὖν τῶν ἀνδρῶν ἐστι ταῦτα, καθ' ὧν ἐμήνυσεν; Ἔστι ταῦτα.

15 Δευτέρα τοίνυν μήνυσις ἐγένετο. Τεῦκρος ἦν ἐνθάδε

μέτοικος, ὃς ᾤχετο Μέγαράδε ὑπεξελθών, ἐκεῖθεν δὲ ἐπαγγέλλεται τῇ βουλῇ, εἴ οἱ ἄδειαν δοῖεν, μηνύσειν περί (τε) τῶν μυστηρίων, συνεργὸς ὤν, καὶ τοὺς ἄλλους τοὺς ποιοῦντας μεθ' ἑαυτοῦ, καὶ περὶ τῶν Ἑρμῶν τῆς περικοπῆς ἃ ᾔδειν. ψηφισαμένης δὲ τῆς βουλῆς, ἦν γὰρ αὐτοκράτωρ, ᾤχοντο ἐπ' αὐτὸν Μέγαράδε· καὶ κομισθείς, ἄδειαν εὑρόμενος, ἀπογράφει τοὺς μεθ' ἑαυτοῦ. καὶ οὗτοι κατὰ τὴν Τεύκρου μήνυσιν ᾤχοντο φεύγοντες. Καί μοι λαβὲ καὶ ἀνάγνωθι τὰ ὀνόματα αὐτῶν.

ΟΝΟΜΑΤΑ. Τούσδε Τεῦκρος ἐμήνυσε· Φαῖδρον, Γνιφωνίδην, Ἰσόνομον, Ἡφαιστόδωρον, Κηφισόδωρον, ἑαυτόν, Διόγνητον, Σμινδυρίδην, Φιλοκράτη, Ἀντιφῶντα, Τείσαρχον, Παντακλέα.

Μέμνησθε δὲ ὦ ἄνδρες ὅτι καὶ ταῦθ' ὑμῖν προσομολογεῖται ἅπαντα.

Τρίτη μήνυσις ἐγένετο. ἡ γυνὴ Ἀλκμεωνίδου, γενομένη 16 δὲ καὶ Δάμωνος,—Ἀγαρίστη ὄνομα αὐτῇ—αὕτη ἐμήνυσεν ἐν τῇ οἰκίᾳ τῇ Χαρμίδου τῇ παρὰ τὸ Ὀλυμπιεῖον μυστήρια ποιεῖν Ἀλκιβιάδην καὶ Ἀξίοχον καὶ Ἀδείμαντον· καὶ ἔφυγον οὗτοι πάντες ἐπὶ ταύτῃ τῇ μηνύσει.

Ἔτι μήνυσις ἐγένετο μία. Λυδὸς ὁ Φερεκλέους τοῦ 17 Θημακέως ἐμήνυσε μυστήρια γίγνεσθαι ἐν τῇ οἰκίᾳ

§ 15, ᾔδειν. Vid. not. ᾔδει, Blass.

Φερεκλέους τοῦ δεσπότου τοῦ ἑαυτοῦ, ἐν Θημακῷ· καὶ ἀπογράφει τούς τε ἄλλους, καὶ τὸν πατέρα ἔφη τὸν ἐμὸν παρεῖναι μέν, καθεύδειν δὲ ἐγκεκαλυμμένον. Σπεύσιππος δὲ βουλεύων παραδίδωσιν αὐτοὺς τῷ δικαστηρίῳ. κἄπειτα ὁ πατὴρ καταστήσας ἐγγυητὰς ἐγράψατο τὸν Σπεύσιππον παρανόμων, καὶ ἠγωνίσατο ἐν ἑξακισχιλίοις Ἀθηναίων, καὶ μετέλαβε δικαστῶν τοσούτων οὐδὲ διακοσίας ψήφους ὁ Σπεύσιππος. ὁ δὲ πείσας καὶ δεόμενος μεῖναι τὸν πατέρα
18 ἐγὼ ἦν μάλιστα, εἶτα δὲ καὶ οἱ ἄλλοι συγγενεῖς. Καί μοι κάλει Καλλίαν καὶ Στέφανον, κάλει δὲ καὶ Φίλιππον καὶ Ἀλέξιππον· οὗτοι γάρ εἰσιν Ἀκουμενοῦ καὶ Αὐτοκράτορος συγγενεῖς, οἳ ἔφυγον ἐπὶ τῇ Λυδοῦ μηνύσει· τοῦ μὲν ἀδελφιδοῦς ἐστιν Αὐτοκράτωρ, τοῦ δὲ θεῖος Ἀκουμενός· οἷς προσήκει μισεῖν μὲν τὸν ἐξελάσαντα ἐκείνους, εἰδέναι δὲ μάλιστα δι' ὅντινα ἔφυγον. Βλέπετε εἰς τούτους, καὶ μαρτυρεῖτε εἰ ἀληθῆ λέγω.

ΜΑΡΤΥΡΕΣ.

19 Τὰ μὲν γενόμενα ἠκούσατε ὦ ἄνδρες καὶ ὑμῖν οἱ μάρτυρες μεμαρτυρήκασιν· ἃ δὲ οἱ κατήγοροι ἐτόλμησαν εἰπεῖν, ἀναμνήσθητε. οὕτω γὰρ καὶ δίκαιον ἀπολογεῖσθαι, ἀναμιμνήσκοντα τοὺς τῶν κατηγόρων λόγους ἐξελέγχειν. ἔλεξαν γὰρ ὡς ἐγὼ μηνύσαιμι περὶ τῶν μυστηρίων, ἀπογράψαιμί τε τὸν πατέρα τὸν ἐμαυτοῦ παρόντα, καὶ

γενοίμην μηνυτὴς κατὰ τοῦ πατρὸς τοῦ ἐμαυτοῦ, λόγον οἶμαι πάντων δεινότατόν τε καὶ ἀνοσιώτατον λέγοντες. ὁ μὲν γὰρ ἀπογράψας αὐτὸν Λυδὸς ἦν ὁ Φερεκλέους, ὁ δὲ πείσας ὑπομεῖναι καὶ μὴ οἴχεσθαι φεύγοντα ἐγώ, πολλὰ ἱκετεύσας καὶ λαμβανόμενος τῶν γονάτων. καίτοι 20
τί ἐβουλόμην, εἰ ἐμήνυσα μὲν κατὰ τοῦ πατρός, ὡς
οὗτοί φασιν, ἱκέτευον δὲ τὸν | πατέρα μείναντά τι πα- 4R
θεῖν ὑπ' ἐμοῦ; καὶ ὁ πατὴρ ἐπείσθη ἀγῶνα τοιοῦτον ἀγωνίσασθαι, ἐν ᾧ δυοῖν τοῖν μεγίστοιν κακοῖν οὐκ ἦν αὐτῷ ἁμαρτεῖν; ἢ γὰρ ἐμοῦ δόξαντος τὰ ὄντα μηνῦσαι κατ' ἐκείνου ὑπ' ἐμοῦ ἀποθανεῖν, ἢ αὐτῷ σωθέντι ἐμὲ ἀποκτεῖναι. ὁ γὰρ νόμος οὕτως εἶχεν· εἰ μὲν τἀληθῆ μηνύσειέ τις, εἶναι τὴν ἄδειαν, εἰ δὲ τὰ ψευδῆ, τεθνάναι. καὶ μὲν δὴ τοῦτό γε ἐπίστασθε πάντες, ὅτι ἐσώθην καὶ ἐγὼ καὶ ὁ ἐμὸς πατήρ· οἷόν τε δ' οὐκ ἦν, εἴπερ ἐγὼ μηνυτὴς ἐγενόμην περὶ τοῦ πατρός, ἀλλ' ἢ ἐμὲ ἢ ἐκεῖνον ἔδει ἀποθανεῖν. φέρε δὴ τοίνυν, εἰ καὶ ὁ πατὴρ ἐβούλετο 21
ὑπομένειν, τοὺς φίλους ἂν οἴεσθε ἢ ἐπιτρέπειν αὐτῷ μένειν ἢ ἐγγυήσασθαι, ἀλλ' οὐκ ἂν παραιτεῖσθαι καὶ δεῖσθαι ἀπιέναι ὅπου [ἂν] ἔμελλεν αὐτὸς σωθήσεσθαι ἐμέ τε οὐκ ἀπολεῖν; ἀλλὰ γὰρ καὶ ὅτε Σπεύσιππον ἐδίωκεν ὁ πατὴρ 22
τῶν παρανόμων, αὐτὰ ταῦτα ἔλεγεν, ὡς οὐδεπώποτε ἔλθοι εἰς Θημακὸν ὡς Φερεκλέα· ἐκέλευε δὲ βασανίσαι τὰ ἀνδράποδα, καὶ μὴ τοὺς μὲν παραδιδόντας μὴ ἐθέλειν

ἐλέγχειν, τοὺς δὲ μὴ 'θέλοντας ἀναγκάζειν. ταῦτα δὲ λέγοντος τοῦ πατρὸς τοῦ ἐμοῦ, ὡς ἅπαντες ἴστε, τί ὑπελείπετο τῷ Σπευσίππῳ λέγειν, εἰ ἀληθῆ οἵδε λέγουσιν, ἀλλ' ἢ "Ὦ Λεωγόρα, τί βούλει περὶ θεραπόντων λέγειν; οὐχ ὁ υἱὸς οὑτοσὶ μεμήνυκε κατὰ σοῦ, καὶ φησί σε παρεῖναι ἐν Θημακῷ; ἔλεγχε σὺ τὸν πατέρα, ἢ οὐκ ἔστι σοι ἄδεια." ταυτὶ ἔλεγεν ἂν ὁ Σπεύσιππος ὦ ἄνδρες ἢ

23 οὔ; ἐγὼ μὲν οἶμαι. εἰ τοίνυν ἀνέβην ἐπὶ δικαστήριον, ἢ λόγος τις περὶ ἐμοῦ ἐγένετο, ἢ μήνυσίς τις ἐμή ἐστιν ἢ ἀπογραφή, μὴ ὅτι ἐμὴ καθ' ἑτέρου, ἀλλ' εἰ καὶ ἄλλου τινὸς κατ' ἐμοῦ, ἐλεγχέτω με ὁ βουλόμενος ἐνταῦθα ἀναβάς. ἀλλὰ γὰρ λόγον ἀνοσιώτερον καὶ ἀπιστότερον οὐδένα πώποτ' ἐγὼ εἰπόντα οἶδα, οἳ τοῦτο μόνον ἡγήσαντο δεῖν, τολμῆσαι κατηγορῆσαι· εἰ δ' ἐλεγχθήσονται ψευδόμενοι,

24 οὐδὲν αὐτοῖς ἐμέλησεν. ὥσπερ οὖν, εἰ ἀληθῆ ἦν ταῦτα ἅ μου κατηγόρησαν, ἐμοὶ ἂν ὠργίζεσθε καὶ ἠξιοῦτε δίκην τὴν μεγίστην ἐπιτιθέναι, οὕτως ἀξιῶ ὑμᾶς, γιγνώσκοντας ὅτι ψεύδονται, πονηρούς τε αὐτοὺς νομίζειν, χρῆσθαί τε τεκμηρίῳ, ὅτι εἰ τὰ δεινότατα τῶν κατηγορηθέντων περιφανῶς ἐλέγχονται ψευδόμενοι, ἦ που τά γε πολλῷ φαυλότερα ῥᾳδίως ὑμῖν ἀποδείξω ψευδομένους αὐτούς.

25 Αἱ μὲν μηνύσεις ὧδε περὶ τῶν μυστηρίων αὗται ἐγένοντο

§ 22, *'θέλοντας*, Müller. *θέλοντας*, Blass.

τέτταρες· οἳ δὲ ἔφυγον καθ' ἑκάστην μήνυσιν, ἀνέγνων
ὑμῖν τὰ ὀνόματα αὐτῶν, καὶ οἱ μάρτυρες μεμαρτυρήκασιν.
ἔτι δὲ πρὸς τούτοις ἐγὼ πιστότητος ὑμῶν ἕνεκα ὦ ἄνδρες
τάδε ποιήσω. τῶν γὰρ φυγόντων ἐπὶ τοῖς μυστηρίοις
οἱ μέν τινες ἀπέθανον φεύγοντες, οἱ δ' ἥκουσι καὶ εἰσὶν
ἐνθάδε καὶ πάρεισιν ὑπ' ἐμοῦ κεκλημένοι. ἐγὼ οὖν ἐν 26
τῷ ἐμῷ λόγῳ δίδωμι τῷ βουλομένῳ ἐμὲ ἐλέγξαι ὅτι ἔφυγέ
τις αὐτῶν δι' ἐμὲ ἢ ἐμήνυσα κατά του, ἢ οὐχ ἕκαστοι
ἔφυγον κατὰ τὰς μηνύσεις ταύτας ἃς ἐγὼ ὑμῖν ἀπέδειξα.
καὶ ἐάν τις ἐλέγξῃ με ὅτι ψεύδομαι, χρήσασθέ μοι ὅ τι
βούλεσθε. καὶ σιωπῶ, καὶ παραχωρῶ, εἴ τις ἀναβαίνειν
βούλεται.

Φέρε δὴ ὦ ἄνδρες μετὰ ταῦτα τί ἐγένετο; ἐπειδὴ 27
αἱ μηνύσεις ἐγένοντο, περὶ τῶν μηνύτρων, ἦσαν γὰρ κατὰ
τὸ Κλεωνύμου ψήφισμα χίλιαι δραχμαί, κατὰ δὲ τὸ
Πεισάνδρου μύριαι, περὶ δὲ τούτων ἠμφισβήτουν οὗτοί
τε οἱ μηνύσαντες καὶ Πυθόνικος, φάσκων πρῶτος εἰσαγ-
γεῖλαι, καὶ Ἀνδροκλῆς ὑπὲρ τῆς βουλῆς. ἔδοξεν οὖν 28
τῷ δήμῳ ἐν τῷ τῶν θεσμοθετῶν δικαστηρίῳ τοὺς μεμυη-
μένους, ἀκούσαντας τὰς μηνύσεις ἃς ἕκαστος ἐμήνυσε,
διαδικάσαι. καὶ ἐψηφίσαντο πρώτῳ μὲν Ἀνδρομάχῳ,
δευτέρῳ δὲ Τεύκρῳ, καὶ ἔλαβον Παναθηναίων τῷ ἀγῶνι
Ἀνδρόμαχος μὲν μυρίας δραχμάς, Τεῦκρος δὲ χιλίας.
Καί μοι κάλει τούτων τοὺς μάρτυρας.

ΜΑΡΤΥΡΕΣ.

29 | Περὶ μὲν τῶν μυστηρίων ὦ ἄνδρες ὧν ἕνεκα ἡ
5R ἔνδειξις ἐγένετο καὶ περὶ ὧν ὑμεῖς οἱ μεμυημένοι εἰσεληλύθατε, ἀποδέδεικταί μοι ὡς οὔτε ἠσέβηκα οὔτε μεμήνυκα περὶ οὐδενὸς οὔτε ὡμολόγηκα περὶ αὐτων, οὐδὲ ἔστι μοι ἁμάρτημα περὶ τὼ θεὼ οὔτε μεῖζον οὔτ' ἔλαττον οὐδὲ ἕν. ὅπερ ἐμοὶ περὶ πλείστου ἐστὶν ὑμᾶς πεῖσαι. καὶ γὰρ οἱ λόγοι τῶν κατηγόρων, (οἳ) ταῦτα τὰ δεινὰ καὶ φρικώδη ἀνωρθίαζον, καὶ λόγους εἶπον ὡς πρότερον ἑτέρων ἁμαρτόντων καὶ ἀσεβησάντων περὶ τὼ θεώ, οἷα ἕκαστος
30 αὐτῶν ἔπαθε καὶ ἐτιμωρήθη — τούτων οὖν ἐμοὶ τῶν λόγων ἢ τῶν ἔργων τί προσήκει; ἐγὼ γὰρ πολὺ μᾶλλον ἐκείνων (ταῦτα) κατηγορῶ, καὶ δι' αὐτὸ τοῦτό φημι δεῖν ἐκείνους μὲν ἀπολέσθαι, ὅτι ἠσέβησαν, ἐμὲ δὲ σῴζεσθαι, ὅτι οὐδὲν ἡμάρτηκα. ἢ δεινόν γ' ἂν εἴη, εἰ ἐμοὶ ὀργίζοισθε ἐπὶ τοῖς ἑτέρων ἁμαρτήμασι, καὶ τὴν εἰς ἐμὲ διαβολὴν εἰδότες ὅτι ὑπὸ τῶν ἐχθρῶν τῶν ἐμῶν λέγεται, κρείττω τῆς ἀληθείας ἡγήσεσθε. δῆλον ὅτι γὰρ τοῖς μὲν ἡμαρτηκόσι τὰ τοιαῦτα ἁμαρτήματα οὐκ ἔστιν ἀπολογία ὡς οὐκ ἐποίησαν· ἡ γὰρ βάσανος δεινὴ παρὰ τοῖς εἰδόσιν· ἐμοὶ δὲ ὁ ἔλεγχος ἥδιστος, ἐν οἷς ὑμῶν οὐδέν με δεῖ

§ 29, *ἕνεκα.* Vid. not. *εἵνεκα*, Blass.

§ 30, *δῆλον ὅτι* rescripsi. Vid. not. *δηλονότι*, Blass.

δεόμενον οὐδὲ παραιτούμενον σωθῆναι ἐπὶ τῇ τοιαύτῃ
αἰτίᾳ, ἀλλ' ἐλέγχοντα τοὺς τῶν κατηγόρων λόγους καὶ
ὑμᾶς ἀναμιμνήσκοντα τὰ γεγενημένα, οἵτινες ὅρκους 31
μεγάλους ὀμόσαντες οἴσετε τὴν ψῆφον περὶ ἐμοῦ, καὶ
ἀρασάμενοι τὰς μεγίστας ἀρὰς ὑμῖν τε αὐτοῖς καὶ παισὶ
τοῖς ὑμετέροις αὐτῶν, ἦ μὴν ψηφιεῖσθαι περὶ ἐμοῦ τὰ
δίκαια, πρὸς δὲ τούτοις μεμύησθε καὶ ἑωράκατε τοῖν
θεοῖν τὰ ἱερά, ἵνα τιμωρήσητε μὲν τοὺς ἀσεβοῦντας,
σῴζητε δὲ τοὺς μηδὲν ἀδικοῦντας. νομίσατε τοίνυν 32
ἀσέβημα οὐδὲν ἔλαττον εἶναι τοὺς μηδὲν ἠδικηκότας
ἀσεβεῖν καταγνῶναι ἢ τοὺς ἠσεβηκότας μὴ τιμωρεῖσθαι.
ὥστ' ἐγὼ ὑμῖν πολὺ μᾶλλον τῶν κατηγόρων πρὸς τοῖν
θεοῖν ἐπισκήπτω, ὑπέρ τε τῶν ἱερῶν ἃ εἴδετε, καὶ ὑπὲρ
τῶν Ἑλλήνων οἳ τῆς ἑορτῆς ἕνεκα ἔρχονται δεῦρο· εἰ
μέν τι ἠσέβηκα ἢ ὡμολόγηκα ἢ ἐμήνυσα κατά τινος
ἀνθρώπων, ἢ ἄλλος τις περὶ ἐμοῦ, ἀποκτείνατέ με· οὐ
παραιτοῦμαι· εἰ δὲ οὐδὲν ἡμάρτηταί μοι, καὶ τοῦτο ὑμῖν 33
ἀποδείκνυμι σαφῶς, δέομαι ὑμῶν αὐτὸ φανερὸν τοῖς
Ἕλλησι πᾶσι ποιῆσαι, ὡς ἀδίκως εἰς τόνδε τὸν ἀγῶνα
κατέστην. ἐὰν γὰρ μὴ μεταλάβῃ τὸ πέμπτον μέρος τῶν
ψήφων καὶ ἀτιμωθῇ ὁ ἐνδείξας ἐμὲ Κηφίσιος οὑτοσί, οὐκ
ἐξέσται αὐτῷ εἰς τὸ ἱερὸν τοῖν θεοῖν εἰσιέναι, ἢ ἀποθανεῖται.
εἰ οὖν ὑμῖν δοκῶ ἱκανῶς περὶ τούτων ἀπολελογῆσθαι, δηλώ-
σατέ μοι, ἵνα προθυμότερον περὶ τῶν ἄλλων ἀπολογῶμαι.

34 Περὶ δὲ τῶν ἀναθημάτων τῆς περικοπῆς καὶ τῆς μηνύσεως, ὥσπερ καὶ ὑπεσχόμην ὑμῖν, οὕτω καὶ ποιήσω· ἐξ ἀρχῆς γὰρ ὑμᾶς διδάξω ἅπαντα τὰ γεγενημένα. ἐπειδὴ Τεῦκρος ἦλθε Μεγαρόθεν, ἄδειαν εὑρόμενος μηνύει περί τε τῶν μυστηρίων (καὶ) ἃ ᾔδειν ἐκ τῶν περικοψάντων τὰ ἀναθήματα, καὶ ἀπογράφει δυοῖν δέοντας εἴκοσιν ἄνδρας. ἐπειδὴ δὲ οὗτοι ἀπεγράφησαν, οἱ μὲν αὐτῶν φεύγοντες ᾤχοντο, οἱ δὲ συλληφθέντες ἀπέθανον κατὰ τὴν Τεύκρου μήνυσιν. Καί μοι ἀνάγνωθι αὐτῶν τὰ ὀνόματα.

35 ΟΝΟΜΑΤΑ. Τεῦκρος ἐπὶ τοῖς Ἑρμαῖς ἐμήνυσεν Εὐκτήμονα, Γλαύκιππον, Εὐρύμαχον, Πολύευκτον, Πλάτωνα, Ἀντίδωρον, Χάριππον, Θεόδωρον, Ἀλκισθένη, Μενέστρατον, Ἐρυξίμαχον, Εὐφίλητον, Εὐρυδάμαντα, Φερεκλέα, Μέλητον, Τιμάνθη, Ἀρχίδαμον, Τελένικον.

Τούτων τοίνυν τῶν ἀνδρῶν οἱ μὲν ἥκουσι καὶ εἰσὶν ἐνθάδε, τῶν δὲ ἀποθανόντων εἰσὶ πολλοὶ προσήκοντες· ὧν ὅστις βούλεται, ἐν τῷ ἐμῷ λόγῳ ἀναβάς με ἐλεγξάτω ἢ ὡς ἔφυγέ τις δι' ἐμὲ τούτων τῶν ἀνδρῶν ἢ ὡς ἀπέθανεν.

36 Ἐπειδὴ δὲ ταῦτα ἐγένετο, Πείσανδρος καὶ Χαρικλῆς,
6R ὄντες μὲν τῶν ζητητῶν, δοκοῦντες | δ' ἐν ἐκείνῳ τῷ χρόνῳ εὐνούστατοι εἶναι τῷ δήμῳ, ἔλεγον ὡς εἴη τὰ ἔργα τὰ γεγενημένα οὐκ ὀλίγων ἀνδρῶν ἀλλ' ἐπὶ τῇ

§ 34, ᾔδειν. Vide not. ad § 15. ᾔδει, Blass.

τοῦ δήμου καταλύσει, καὶ χρῆναι ἐπιζητεῖν καὶ μὴ παύσασθαι. καὶ ἡ πόλις οὕτως διέκειτο, ὥστ' ἐπειδὴ τὴν βουλὴν εἰς τὸ βουλευτήριον ὁ κῆρυξ ἀνείποι ἰέναι καὶ τὸ σημεῖον καθέλοι, τῷ αὐτῷ σημείῳ ἡ μὲν βουλὴ εἰς τὸ βουλευτήριον ᾔειν, οἱ δ' ἐκ τῆς ἀγορᾶς ἔφευγον, δεδιότες
εἷς ἕκαστος μὴ συλληφθείη. ἐπαρθεὶς οὖν τοῖς τῆς πόλεως 37
κακοῖς εἰσαγγέλλει Διοκλείδης εἰς τὴν βουλήν, φάσκων εἰδέναι τοὺς περικόψαντας τοὺς Ἑρμᾶς, καὶ εἶναι αὐτοὺς εἰς τριακοσίους· ὡς δ' ἴδοι καὶ περιτύχοι τῷ πράγματι, ἔλεγε. καὶ τούτοις ὦ ἄνδρες δέομαι ὑμῶν προσέχοντας τὸν νοῦν ἀναμιμνήσκεσθαι, ἐὰν ἀληθῆ λέγω, καὶ διδάσκειν ἀλλήλους· ἐν ὑμῖν γὰρ ἦσαν οἱ λόγοι, καί μοι ὑμεῖς
τούτων μάρτυρές ἐστε. ἔφη γὰρ εἶναι μὲν ἀνδράποδόν 38
οἱ ἐπὶ Λαυρίῳ, δεῖν δὲ κομίσασθαι ἀποφοράν. ἀναστὰς δὲ πρῲ ψευσθεὶς τῆς ὥρας βαδίζειν· εἶναι δὲ πανσέληνον. ἐπεὶ δὲ παρὰ τὸ προπύλαιον τὸ Διονύσου ἦν, ὁρᾶν ἀνθρώπους πολλοὺς ἀπὸ τοῦ ᾠδείου καταβαίνοντας εἰς τὴν ὀρχήστραν· δείσας δὲ αὐτούς, εἰσελθὼν ὑπὸ τὴν σκιὰν καθέζεσθαι μεταξὺ τοῦ κίονος καὶ τῆς στήλης ἐφ' ᾗ ὁ στρατηγός ἐστιν ὁ χαλκοῦς. ὁρᾶν δὲ ἀνθρώπους τὸν μὲν ἀριθμὸν μάλιστα τριακοσίους, ἑστάναι δὲ κύκλῳ ἀνὰ πέντε καὶ δέκα ἄνδρας, τοὺς δὲ ἀνὰ εἴκοσιν· ὁρῶν δὲ αὐτῶν πρὸς τὴν σελήνην τὰ πρόσωπα τῶν πλείστων

§ 36, ᾔειν rescripsi. Vid. not. ᾔει, Blass.

39 γιγνώσκειν. καὶ πρῶτον μὲν ὦ ἄνδρες τοῦθ' ὑπέθετο
δεινότατον πρᾶγμα, οἶμαι, ὅπως ἐν ἐκείνῳ εἴη ὅντινα
βούλοιτο Ἀθηναίων φάναι τῶν ἀνδρῶν τούτων εἶναι,
ὅντινα δὲ μὴ βούλοιτο, λέγειν ὅτι οὐκ ἦν. ἰδὼν δὲ ταῦτ'
ἔφη ἐπὶ Λαύριον ἰέναι, καὶ τῇ ὑστεραίᾳ ἀκούειν ὅτι οἱ
Ἑρμαῖ εἶεν περικεκομμένοι· γνῶναι οὖν εὐθὺς ὅτι τούτων
40 εἴη τῶν ἀνδρῶν τὸ ἔργον. ἥκων δὲ εἰς ἄστυ ζητητάς
τε ἤδη ᾑρημένους καταλαμβάνειν καὶ μήνυτρα κεκηρυγ-
μένα ἑκατὸν μνᾶς. ἰδὼν δὲ Εὔφημον τὸν Καλλίου τοῦ
Τηλεκλέους ἀδελφὸν ἐν τῷ χαλκείῳ καθήμενον, ἀναγαγὼν
αὐτὸν εἰς τὸ Ἡφαιστεῖον λέγειν ἅπερ ὑμῖν ἐγὼ εἴρηκα,
ὡς ἴδοι ἡμᾶς ἐν ἐκείνῃ τῇ νυκτί· οὔκουν δέοιτο παρὰ
τῆς πόλεως χρήματα λαβεῖν μᾶλλον ἢ παρ' ἡμῶν, ὥσθ'
ἡμᾶς ἔχειν φίλους. εἰπεῖν οὖν τὸν Εὔφημον ὅτι καλῶς
ποιήσειεν εἰπών, καὶ νῦν ἥκειν κελεῦσαί οἱ εἰς τὴν
Λεωγόρου οἰκίαν, "ἵν' ἐκεῖ συγγένῃ μετ' ἐμοῦ Ἀνδοκίδῃ
41 καὶ ἑτέροις οἷς δεῖ." ἥκειν ἔφη τῇ ὑστεραίᾳ, καὶ δὴ
κόπτειν τὴν θύραν· τὸν δὲ πατέρα τὸν ἐμὸν τυχεῖν
ἐξιόντα, καὶ εἰπεῖν αὐτῷ· "ἆρά γε σὲ οἵδε περιμένουσι;
χρὴ μέντοι μὴ ἀπωθεῖσθαι τοιούτους φίλους." εἰπόντα
δὲ αὐτὸν ταῦτα οἴχεσθαι. καὶ τούτῳ μέν τῷ τρόπῳ
τὸν πατέρα μου ἀπώλλυε, συνειδότα ἀποφαίνων. εἰπεῖν
δὲ ἡμᾶς ὅτι δεδογμένον ἡμῖν εἴη δύο μὲν τάλαντα ἀργυρίου
διδόναι οἱ ἀντὶ τῶν ἑκατὸν μνῶν τῶν ἐκ τοῦ δημοσίου,

ἐὰν δὲ κατάσχωμεν ἡμεῖς ἃ βουλόμεθα, ἕνα αὐτὸν ἡμῶν
εἶναι, πίστιν δὲ τούτων δοῦναί τε καὶ δέξασθαι. ἀπο- 42
κρίνασθαι δὲ αὐτὸς πρὸς ταῦτα ὅτι βουλεύσοιτο· ἡμᾶς
δὲ κελεύειν αὐτὸν ἥκειν εἰς Καλλίου τοῦ Τηλεκλέους,
ἵνα κἀκεῖνος παρείη. τὸν δ' αὖ κηδεστήν μου οὕτως
ἀπώλλυεν. ἥκειν ἔφη εἰς Καλλίου, καὶ καθομολογήσας
ἡμῖν πίστιν δοῦναι ἐν ἀκροπόλει, καὶ ἡμᾶς συνθεμένους
οἱ τὸ ἀργύριον εἰς τὸν ἐπιόντα μῆνα δώσειν διαψεύδεσθαι
καὶ οὐ διδόναι· ἥκειν οὖν μηνύσων τὰ γενόμενα.

Ἡ μὲν εἰσαγγελία αὐτῷ ὦ ἄνδρες τοιαύτη· ἀπογράφει 43
δὲ τὰ ὀνόματα τῶν ἀνδρῶν ὧν ἔφη γνῶναι, δύο καὶ
τετταράκοντα, πρώτους μὲν Μαντίθεον καὶ Ἀψεφίωνα,
βουλευτὰς ὄντας καὶ καθημένους ἔνδον, εἶτα δὲ καὶ τοὺς
ἄλλους. ἀναστὰς δὲ Πείσανδρος ἔφη χρῆναι λύειν τὸ ἐπὶ
Σκαμανδρίου ψήφισμα καὶ ἀναβιβάζειν ἐπὶ τὸν τροχὸν
τοὺς ἀπογραφέντας, ὅπως μὴ πρότερον νὺξ ἔσται πρὶν
πυθέσθαι τοὺς ἄνδρας ἅπαντας. ἀνέκραγεν ἡ βουλὴ ὡς 44
εὖ λέγει. | ἀκούσαντες δὲ ταῦτα Μαντίθεος καὶ Ἀψεφίων 7R
ἐπὶ τὴν ἑστίαν ἐκαθέζοντο, ἱκετεύοντες μὴ στρεβλωθῆναι
ἀλλ' ἐξεγγυηθέντες κριθῆναι. μόλις δὲ τούτων τυχόντες,
ἐπειδὴ τοὺς ἐγγυητὰς κατέστησαν, ἐπὶ τοὺς ἵππους
ἀναβάντες ᾤχοντο εἰς τοὺς πολεμίους αὐτομολήσαντες,
καταλιπόντες τοὺς ἐγγυητάς, οὓς ἔδει (ἐν) τοῖς αὐτοῖς
ἐνέχεσθαι ἐν οἷσπερ οὓς ἠγγυήσαντο. ἡ δὲ βουλὴ ἐξελ- 45

θοῦσα ἐν ἀπορρήτῳ συνέλαβεν ἡμᾶς καὶ ἔδησεν ἐν τοῖς ξύλοις. ἀνακαλέσαντες δὲ τοὺς στρατηγοὺς ἀνειπεῖν ἐκέλευσαν Ἀθηναίων τοὺς μὲν ἐν ἄστει οἰκοῦντας ἰέναι εἰς τὴν ἀγορὰν τὰ ὅπλα λαβόντας, τοὺς δ' ἐν μακρῷ τείχει εἰς τὸ Θησεῖον, τοὺς δ' ἐν Πειραιεῖ εἰς τὴν Ἱπποδαμείαν ἀγοράν, τοὺς δὲ ἱππεῖς ἔτι (πρὸ) νυκτὸς σημῆναι τῇ σάλπιγγι ἥκειν εἰς τὸ Ἀνάκειον, τὴν δὲ βουλὴν εἰς ἀκρόπολιν ἰέναι κἀκεῖ καθεύδειν, τοὺς δὲ πρυτάνεις ἐν τῇ θόλῳ. Βοιωτοὶ δὲ πεπυσμένοι τὰ πράγματα ἐπὶ τοῖς ὁρίοις ἦσαν ἐξεστρατευμένοι. τὸν δὲ τῶν κακῶν τούτων αἴτιον Διοκλείδην ὡς σωτῆρα ὄντα τῆς πόλεως ἐπὶ ζεύγους ἦγον εἰς τὸ πρυτανεῖον στεφανώσαντες, καὶ ἐδείπνει ἐκεῖ.

46 Πρῶτον μὲν οὖν ταῦτα ὦ ἄνδρες ὁπόσοι ὑμῶν παρῆσαν ἀναμιμνήσκεσθε καὶ τοὺς ἄλλους διδάσκετε· εἶτα δέ μοι τοὺς πρυτάνεις κάλει τοὺς τότε πρυτανεύσαντες, Φιλοκράτη καὶ τοὺς ἄλλους.

ΜΑΡΤΥΡΕΣ.

47 Φέρε δή, καὶ τὰ ὀνόματα ὑμῖν ἀναγνώσομαι τῶν ἀνδρῶν ὧν ἀπέγραψεν, ἵν' εἰδῆτε ὅσους μοι τῶν συγγενῶν ἀπώλλυεν, πρῶτον μὲν τὸν πατέρα, εἶτα δὲ τὸν κηδεστήν, τὸν μὲν συνειδότα ἀποδεικνύς, τοῦ δ' ἐν τῇ οἰκίᾳ φάσκων τὴν σύνοδον γενέσθαι. τῶν δ' ἄλλων ἀκούσεσθε τὰ ὀνόματα. Καὶ αὐτοῖς ἀναγίγνωσκε.

Χαρμίδης Ἀριστοτέλους·

οὗτος ἀνεψιὸς ἐμός· ἡ μήτηρ ἡ ἐκείνου καὶ ὁ πατὴρ ὁ ἐμὸς ἀδελφοί.

Ταυρέας·

οὑτοσὶ ἀνεψιὸς τοῦ πατρός.

Νισαῖος·

υἱὸς Ταυρέου.

Καλλίας ὁ Ἀλκμέωνος·

ἀνεψιὸς τοῦ πατρός.

Εὔφημος·

Καλλίου τοῦ Τηλεκλέους ἀδελφός.

Φρύνιχος ὁ ὀρχησάμενος·

ἀνεψιός.

Εὐκράτης ὁ Νικίου ἀδελφὸς

κηδεστὴς οὗτος Καλλίου.

Κριτίας·

ἀνεψιὸς καὶ οὗτος τοῦ πατρός· αἱ μητέρες ἀδελφαί.

Τούτους πάντας ἐν τοῖς τετταράκοντα ἀνδράσιν ἀπέγραψεν.

48 Ἐπειδὴ δὲ ἐδεδέμεθα πάντες ἐν τῷ αὐτῷ καὶ νύξ τε ἦν καὶ τὸ δεσμωτήριον συνεκέκλῃτο, ἧκον δὲ τῷ μὲν μήτηρ τῷ δὲ ἀδελφὴ τῷ δὲ γυνὴ καὶ παῖδες, ἦν δὲ βοὴ καὶ οἶκτος κλαιόντων καὶ ὀδυρομένων τὰ παρόντα κακά, λέγει

§ 48, *πρὸς ἐμέ.* Vid. not. *πρός με*, Blass.

πρὸς ἐμὲ Χαρμίδης, ὢν μὲν ἀνεψιός, ἡλικιώτης δὲ καὶ
49 συνεκτραφεὶς ἐν τῇ οἰκίᾳ τῇ ἡμετέρᾳ ἐκ παιδός, ὅτι
"'Ανδοκίδη, τῶν μὲν παρόντων κακῶν ὁρᾷς τὸ μέγεθος, ἐγὼ δ' ἐν μὲν τῷ παρελθόντι χρόνῳ οὐδὲν ἐδεόμην λέγειν οὐδέ σε λυπεῖν, νῦν δὲ ἀναγκάζομαι διὰ τὴν παροῦσαν ἡμῖν συμφοράν. οἷς γὰρ ἐχρῶ καὶ οἷς συνῆσθα ἄνευ ἡμῶν τῶν συγγενῶν, οὗτοι ἐπὶ ταῖς αἰτίαις δι' ἃς ἡμεῖς ἀπολλύμεθα οἱ μὲν αὐτῶν τεθνᾶσιν, οἱ δὲ οἴχονται φεύγοντες, σφῶν αὐτῶν καταγνόντες ἀδικεῖν . . . εἰ
50 ἤκουσάς τι τούτου τοῦ πράγματος τοῦ γενομένου, εἰπέ, καὶ πρῶτον μὲν σεαυτὸν σῶσον, εἶτα δὲ τὸν πατέρα, ὃν εἰκός ἐστί σε μάλιστα φιλεῖν, εἶτα δὲ τὸν κηδεστήν, ὃς ἔχει σου τὴν ἀδελφὴν ἥπερ σοι μόνη ἐστίν, ἔπειτα δὲ τοὺς ἄλλους συγγενεῖς καὶ ἀναγκαίους τοσούτους ὄντας, ἔτι δὲ ἐμέ, ὃς ἐν ἅπαντι τῷ βίῳ ἠνίασα μέν σε οὐδὲν πώποτε, προθυμότατος δὲ εἰς σὲ καὶ τὰ σὰ πράγματά
51 εἰμι, ὅ τι ἂν δέῃ ποιεῖν." λέγοντος δὲ ὦ ἄνδρες Χαρμίδου ταῦτα, ἀντιβολούντων δὲ τῶν ἄλλων καὶ ἱκετευόντος ἑνὸς ἑκάστου, ἐνεθυμήθην πρὸς ἐμαυτόν· "Ὦ πάντων ἐγὼ δεινοτάτῃ συμφορᾷ περιπεσών, πότερα περιίδω τοὺς ἐμαυτοῦ συγγενεῖς ἀπολλυμένους ἀδίκως, καὶ αὐτούς τε ἀποθανόντας καὶ τὰ χρήματα αὐτῶν δημευθέντα, πρὸς δὲ τούτοις ἀναγραφέντας ἐν στήλαις ὡς ὄντας ἀλιτηρίους τῶν θεῶν τοὺς οὐδενὸς αἰτίους τῶν γεγενημένων, ἔτι δὲ

τριακοσίους Ἀθηναίων μέλλοντας ἀδίκως | ἀπολέσθαι, τὴν 8R
δὲ πόλιν ἐν κακοῖς οὖσαν τοῖς μεγίστοις καὶ ὑποψίαν εἰς ἀλλήλους ἔχοντας, ἢ εἴπω Ἀθηναίοις ἅ περ ἤκουσα Εὐφιλήτου αὐτοῦ τοῦ ποιήσαντος;" ἔτι δὲ ἐπὶ τούτοις 52
καὶ τόδε ἐνεθυμήθην ὦ ἄνδρες καὶ ἐλογιζόμην πρὸς ἐμαυτὸν τοὺς ἐξημαρτηκότας καὶ τὸ ἔργον εἰργασμένους, ὅτι οἱ μὲν αὐτῶν ἤδη ἐτεθνήκεσαν ὑπὸ Τεύκρου μηνυθέντες οἱ δὲ φεύγοντες ᾤχοντο καὶ αὐτῶν θάνατος κατέγνωστο, τέτταρες δὲ ἦσαν ὑπόλοιποι οἳ οὐκ ἐμηνύθησαν ὑπὸ Τεύκρου τῶν πεποιηκότων, Παναίτιος Χαιρέδημος Διάκριτος Λυσίστρατος· οὓς εἰκὸς ἦν ἁπάντων 53
μάλιστα δοκεῖν εἶναι τούτων τῶν ἀνδρῶν οὓς ἐμήνυσε Διοκλείδης, φίλους ὄντας τῶν ἀπολωλότων ἤδη. καὶ τοῖς μὲν οὐδέπω βέβαιος ἦν ἡ σωτηρία, τοῖς δὲ ἐμοῖς οἰκείοις φανερὸς (ὁ) ὄλεθρος, εἰ μή τις ἐρεῖ Ἀθηναίοις τὰ γενόμενα. ἐδόκει οὖν μοι κρεῖττον εἶναι τέτταρας ἄνδρας ἀποστερῆσαι τῆς πατρίδος δικαίως, οἳ νῦν ζῶσι καὶ κατεληλύθασι καὶ ἔχουσι τὰ σφέτερα αὐτῶν, ἢ ἐκείνους ἀποθανόντας ἀδίκως περιιδεῖν. εἰ οὖν τινι ὑμῶν 54
ὦ ἄνδρες (ἢ) τῶν ἄλλων πολιτῶν γνώμη τοιαύτη παρειστήκει πρότερον περὶ ἐμοῦ, ὡς ἄρα ἐγὼ ἐμήνυσα κατὰ τῶν ἑταίρων τῶν ἐμαυτοῦ, ὅπως ἐκεῖνοι μὲν ἀπόλοιντο, ἐγὼ δὲ σωθείην — ἃ ἐλογοποίουν οἱ ἐχθροὶ περὶ ἐμοῦ,

§ 51, ἀπολέσθαι, Müller. Vid. not. ἀπολεῖσθαι, Blass.

βουλόμενοι διαβάλλειν με — σκοπεῖσθε ἐξ αὐτῶν τῶν
55 γεγενημένων. νῦν γὰρ ἐμὲ μὲν λόγον (δεῖ) διδόναι τῶν
ἐμοὶ πεπραγμένων μετὰ τῆς ἀληθείας, αὐτῶν παρόντων
οἵπερ ἥμαρτον καὶ ἔφυγον ταῦτα ποιήσαντες, ἴσασι
δὲ ἄριστα εἴτε ψεύδομαι εἴτε ἀληθῆ λέγω, ἔξεστι δὲ
56 αὐτοῖς ἐλέγχειν με ἐν τῷ ἐμῷ λόγῳ· ἐγὼ γὰρ ἐφίημι·
ὑμᾶς δὲ δεῖ μαθεῖν τὰ γενόμενα. ἐμοὶ γὰρ ὦ ἄνδρες τοῦδε τοῦ
ἀγῶνος τοῦτ' ἔστι μέγιστον, σωθέντι μὴ δοκεῖν κακῷ εἶναι,
(ἀλλὰ πρῶτον μὲν ὑμᾶς,) εἶτα δὲ καὶ τοὺς ἄλλους ἅπαντας
μαθεῖν ὅτι οὔτε μετὰ κακίας οὔτε μετ' ἀνανδρίας οὐδεμιᾶς
τῶν γεγενημένων πέπρακται ὑπ' ἐμοῦ οὐδέν, ἀλλὰ διὰ
συμφορὰν γεγενημένην μάλιστα μὲν τῇ πόλει, εἶτα δὲ καὶ
ἡμῖν, εἶπον δὲ ἃ ἤκουσα Εὐφιλήτου προνοίᾳ μὲν τῶν
συγγενῶν καὶ τῶν φίλων, προνοίᾳ δὲ τῆς πόλεως ἁπάσης,
μετ' ἀρετῆς ἀλλ' οὐ μετὰ κακίας, ὡς ἐγὼ νομίζω. εἰ οὖν
οὕτως ἔχει ταῦτα, σῴζεσθαί τε ἀξιῶ καὶ δοκεῖν ὑμῖν εἶναι
57 μὴ κακός. φέρε δή—χρὴ γὰρ ὦ ἄνδρες ἀνθρωπίνως περὶ
τῶν πραγμάτων ἐκλογίζεσθαι, ὥσπερ ἂν αὐτὸν ὄντα ἐν τῇ
συμφορᾷ—τί ἂν ὑμῶν ἕκαστος ἐποίησεν; εἰ μὲν γὰρ ἦν
δυοῖν τὸ ἕτερον ἑλέσθαι, ἢ καλῶς ἀπολέσθαι ἢ αἰσχρῶς
σωθῆναι, ἔχοι ἄν τις εἰπεῖν κακίαν εἶναι τὰ γενόμενα·
καίτοι πολλοὶ ἂν καὶ τοῦτο εἵλοντο, τὸ ζῆν περὶ πλείονος
58 ποιησάμενοι τοῦ καλῶς ἀποθανεῖν· ὅπου δὲ τούτων τὸ
ἐναντιώτατον ἦν, σιωπήσαντι μὲν αὐτῷ τε αἴσχιστα

ἀπολέσθαι μηδὲν ἀσεβήσαντι, ἔτι δὲ τὸν πατέρα περιιδεῖν
ἀπολόμενον καὶ τὸν κηδεστὴν καὶ τοὺς συγγενεῖς καὶ
ἀνεψιοὺς τοσούτους, οὓς οὐδεὶς ἀπώλλυεν ἢ ἐγὼ μὴ εἰπὼν
ὡς ἕτεροι ἥμαρτον· Διοκλείδης μὲν γὰρ ψευσάμενος ἔδησεν
αὐτούς, σωτηρία δὲ αὐτῶν ἄλλη οὐδεμία ἦν ἢ πυθέσθαι
Ἀθηναίους πάντα τὰ πραχθέντα· φονεὺς οὖν αὐτῶν
ἐγιγνόμην ἐγὼ μὴ εἰπὼν ὑμῖν ἃ ἤκουσα. ἔτι δὲ τριακοσίους
Ἀθηναίων ἀπώλλυον, καὶ ἡ πόλις ἐν κακοῖς τοῖς μεγίστοις 59
ἐγίγνετο. ταῦτα μὲν οὖν ἦν ἐμοῦ μὴ εἰπόντος· εἰπὼν δὲ
τὰ ὄντα αὐτός τε ἐσῳζόμην καὶ τὸν πατέρα ἔσῳζον καὶ
τοὺς ἄλλους συγγενεῖς, καὶ τὴν πόλιν ἐκ φόβου καὶ κακῶν
τῶν μεγίστων ἀπήλλαττον. φυγάδες δὲ δι' ἐμὲ τέτταρες
ἄνδρες ἐγίγνοντο, οἵπερ καὶ ἥμαρτον· τῶν δ' ἄλλων, οἳ
πρότερον ὑπὸ Τεύκρου ἐμηνύθησαν, οὔτε δήπου οἱ τεθνεῶτες
δι' ἐμὲ μᾶλλον ἐτεθνασαν οὔτε οἱ φεύγοντες μᾶλλον 60
ἔφευγον. ταῦτα δὲ πάντα σκοπῶν εὕρισκον ὦ ἄνδρες
τῶν παρόντων κακῶν ταῦτα ἐλάχιστα εἶναι, εἰπεῖν τὰ
γενόμενα ὡς τάχιστα καὶ ἐλέγξαι Διοκλείδην ψευσάμενον,
(καὶ σῶσαί τε ἡμᾶς) καὶ τιμωρήσασθαι ἐκεῖνον, ὃς ἡμᾶς
μὲν | ἀπώλλυεν ἀδίκως, τὴν δὲ πόλιν ἐξηπάτα, ταῦτα δὲ 9R
ποιῶν μέγιστος εὐεργέτης ἐδόκει εἶναι καὶ χρήματα
ἐλάμβανε. διὰ ταῦτα εἶπον τῇ βουλῇ ὅτι εἰδείην τοὺς 61
ποιήσαντας, καὶ ἐξήλεγξα τὰ γενόμενα, ὅτι εἰσηγήσατο μὲν
πινόντων ἡμῶν ταύτην τὴν βουλὴν Εὔφιλητος, ἀντεῖπον

δὲ ἐγώ, καὶ τότε μὲν οὐ γένοιτο δι' ἐμέ, ὕστερον δ' ἐγὼ μὲν ἐν Κυνοσάργει ἐπὶ πωλίον ὅ μοι ἦν ἀναβὰς ἔπεσον καὶ τὴν κλεῖν συνετρίβην καὶ τὴν κεφαλὴν κατεάγην, φερό-
62 μενός τε ἐπὶ κλίνης ἀπεκομίσθην οἴκαδε· αἰσθόμενος δ' Εὐφίλητος ὡς ἔχοιμι, λέγει πρὸς αὐτοὺς ὅτι πέπεισμαι ταῦτα συμποιεῖν καὶ ὡμολόγηκα αὐτῷ μεθέξειν τοῦ ἔργου καὶ περικόψειν τὸν Ἑρμῆν τὸν παρὰ τὸ Φορβαντεῖον. ταῦτα δ' ἔλεγεν ἐξαπατῶν ἐκείνους· καὶ διὰ ταῦτα ὁ Ἑρμῆς ὃν ὁρᾶτε πάντες, ὁ παρὰ τὴν πατρῴαν οἰκίαν τὴν ἡμετέραν, ὃν ἡ Αἰγῂς ἀνέθηκεν, οὐ περιεκόπη μόνος τῶν Ἑρμῶν τῶν Ἀθήνησιν, ὡς ἐμοῦ τοῦτο ποιήσοντος, ὡς ἔφη πρὸς αὐτοὺς
63 Εὐφίλητος. οἱ δ' αἰσθόμενοι δεινὰ ἐποίουν, ὅτι εἰδείην μὲν τὸ πρᾶγμα, πεποιηκὼς δὲ οὐκ εἴην. προσελθόντες δέ μοι τῇ ὑστεραίᾳ Μέλητος καὶ Εὐφίλητος ἔλεγον ὅτι "γεγένηται ὦ Ἀνδοκίδη καὶ πέπρακται ἡμῖν ταῦτα. σὺ μέντοι εἰ μὲν ἀξιοῖς ἡσυχίαν ἔχειν καὶ σιωπᾶν, ἕξεις ἡμᾶς ἐπιτηδείους ὥσπερ καὶ πρότερον· εἰ δὲ μή, χαλεπώτεροί σοι
64 ἡμεῖς ἐχθροὶ ἐσόμεθα ἢ ἄλλοι τινὲς δι' ἡμᾶς φίλοι." εἶπον αὐτοῖς ὅτι νομίζοιμι μὲν διὰ τὸ πρᾶγμα Εὐφίλητον πονηρὸν εἶναι, ἐκείνοις δὲ οὐκ ἐμὲ δεινὸν εἶναι, ὅτι οἶδα, ἀλλὰ μᾶλλον αὐτὸ τὸ ἔργον πολλῷ, ὅτι πεποίηται. ὡς οὖν ἦν ταῦτ' ἀληθῆ, τόν τε παῖδα τὸν ἐμὸν παρέδωκα βασανίσαι, ὅτι ἔκαμνον καὶ οὐδ' ἀνιστάμην ἐκ τῆς κλίνης, καὶ τὰς θεραπαίνας ἔλαβον οἱ πρυτάνεις, ὅθεν ὁρμώμενοι

ταῦτ᾽ ἐποίουν ἐκεῖνοι. ἐξελέγχοντες δὲ τὸ πρᾶγμα ἥ τε 65
βουλὴ καὶ οἱ ζητηταί, ἐπειδὴ ἣν ἐγὼ ἔλεγον καὶ ὡμολογεῖτο πανταχόθεν, τότε δὴ καλοῦσι τὸν Διοκλείδην· καὶ οὐ πολλῶν λόγων ἐδέησεν, ἀλλ᾽ εὐθὺς ὡμολόγει ψεύδεσθαι, καὶ ἐδεῖτο σῴζεσθαι φράσας τοὺς πείσαντας αὐτὸν λέγειν ταῦτα· εἶναι δὲ Ἀλκιβιάδην τὸν Φηγούσιον καὶ Ἀμίαντον τὸν ἐξ Αἰγίνης. καὶ οὗτοι μὲν δείσαντες ᾤχοντο φεύγοντες· 66
ὑμεῖς δὲ ἀκούσαντες ταῦτα Διοκλείδην μὲν τῷ δικαστηρίῳ παραδόντες ἀπεκτείνατε, τοὺς δὲ δεδεμένους καὶ μέλλοντας ἀπολεῖσθαι ἐλύσατε, τοὺς ἐμοὺς συγγενεῖς, δι᾽ ἐμέ, καὶ τοὺς φεύγοντας κατεδέξασθε, αὐτοὶ δὲ λαβόντες τὰ ὅπλα ἀπῆτε, πολλῶν κακῶν καὶ κινδύνων ἀπαλλαγέντες. ἐν οἷς 67
ἐγὼ ὦ ἄνδρες τῆς μὲν τύχης ᾗ ἐχρησάμην δικαίως ἂν ὑπὸ πάντων ἐλεηθείην, τῶν δὲ (δι᾽ ἐμὲ) γενομένων ἕνεκα εἰκότως (ἂν) ἀνὴρ ἄριστος δοκοίην εἶναι, ὅστις εἰσηγησαμένῳ μὲν Εὐφιλήτῳ πίστιν τῶν ἐν ἀνθρώποις ἀπιστοτάτην ἠναντιώθην καὶ ἀντεῖπον καὶ ἐλοιδόρησα ὧν ἦν ἄξιος, ἁμαρτόντων δ᾽ ἐκείνων τὴν ἁμαρτίαν αὐτοῖς συνέκρυψα, καὶ μηνύσαντος κατ᾽ αὐτῶν Τεύκρου οἱ μὲν αὐτῶν ἀπέθανον οἱ δ᾽ ἔφυγον, πρὶν ἡμᾶς ὑπὸ Διοκλείδου δεθῆναι καὶ μέλλειν ἀπολεῖσθαι. τότε δὲ ἀπέγραψα τέτταρας ἄνδρας, Παναίτιον Διάκριτον Λυσίστρατον Χαιρέδημον· οὗτοι μὲν ἔφυγον δι᾽ ἐμέ, ὁμολογῶ· ἐσώθη δέ γε ὁ πατήρ, 68

§ 67, *ἐκείνῳ* delevi. Vid. not. Uncis inclusit Blass.

ὁ κηδεστής, ἀνέψιοι τρεῖς, τῶν ἄλλων συγγενῶν ἑπτά,
μέλλοντες ἀποθανεῖσθαι ἀδίκως· οἳ νῦν ὁρῶσι τοῦ ἡλίου
τὸ φῶς δι' ἐμέ, καὶ αὐτοὶ ὁμολογοῦσιν· ὁ δὲ τὴν πόλιν
ὅλην συνταράξας καὶ εἰς τοὺς ἐσχάτους κινδύνους κατα-
στήσας ἐξηλέγχθη, ὑμεῖς δὲ ἀπηλλάγητε μεγάλων φόβων καὶ
69 τῶν εἰς ἀλλήλους ὑποψιῶν. καὶ ταῦτ' εἰ ἀληθῆ λέγω ὦ
ἄνδρες ἀναμιμνήσκεσθε, καὶ οἱ εἰδότες διδάσκετε τοὺς
ἄλλους. Σὺ δέ μοι αὐτοὺς κάλει τοὺς λυθέντας δι' ἐμέ·
ἄριστα γὰρ ἂν εἰδότες τὰ γενόμενα λέγοιεν εἰς τούτους.
Οὑτωσὶ δὲ ἔχει, ὦ ἄνδρες· μέχρι τούτου ἀναβήσονται καὶ
λέξουσιν ὑμῖν, ἕως ἂν ἀκροᾶσθαι βούλησθε, ἔπειτα δ' ἐγὼ
10R περὶ τῶν ἄλλων | ἀπολογήσομαι.

(ΜΑΡΤΥΡΕΣ.)

70 Περὶ μὲν οὖν τῶν τότε γενομένων ἀκηκόατε πάντα καὶ
ἀπολελόγηταί μοι ἱκανῶς, ὥς γ' ἐμαυτὸν πείθω· εἰ δέ τίς
τι ὑμῶν ποθεῖ ἢ νομίζει τι μὴ ἱκανῶς εἰρῆσθαι ἢ παραλί-
λοιπά τι, ἀναστὰς ὑπομνησάτω, καὶ ἀπολογήσομαι καὶ
71 πρὸς τοῦτο· περὶ δὲ τῶν νόμων ἤδη ὑμᾶς διδάξω. Κηφίσιος
γὰρ οὑτοσὶ ἐνέδειξε μέν με κατὰ τὸν νόμον τὸν κείμενον,
τὴν δὲ κατηγορίαν ποιεῖται κατὰ ψήφισμα πρότερον γενό-
μενον, ὃ εἶπεν Ἰσοτιμίδης, οὗ ἐμοὶ προσήκει οὐδέν. ὁ μὲν
γὰρ εἶπεν εἴργεσθαι τῶν ἱερῶν τοὺς ἀσεβήσαντας καὶ
ὁμολογήσαντας, ἐμοὶ δὲ τούτων οὐδέτερα πεποίηται· οὔτε

ἠσέβηται οὔτε ὡμολόγηται. ὡς δὲ καὶ τοῦτο τὸ ψήφισμα 72
ἐλλυται καὶ ἄκυρόν ἐστιν, ἐγὼ ὑμᾶς διδάξω. καίτοιγε
τοιαύτην ἀπολογίαν περὶ αὐτοῦ ποιήσομαι, ὅπου μὴ
πείθων μὲν ὑμᾶς αὐτὸς ζημιώσομαι, πείσας δὲ ὑπὲρ τῶν
ἐχθρῶν ἀπολελογημένος ἔσομαι. ἀλλὰ γὰρ τἀληθῆ εἰρή-
σεται. ἐπεὶ γὰρ αἱ νῆες διεφθάρησαν καὶ ἡ πολιορκία 73
ἐγένετο, ἐβουλεύσασθε περὶ ὁμονοίας, καὶ ἔδοξεν ὑμῖν τοὺς
ἀτίμους ἐπιτίμους ποιῆσαι, καὶ εἶπε τὴν γνώμην Πατρο-
κλείδης. οἱ δὲ ἄτιμοι τίνες ἦσαν, καὶ τίνα τρόπον
ἕκαστοι; ἐγὼ ὑμᾶς διδάξω. οἱ μὲν ἀργύριον ὀφείλοντες
τῷ δημοσίῳ, ὁπόσοι εὐθύνας ὦφλον ἄρξαντες ἀρχάς, ἢ
ἐξούλας ἢ γραφὰς ἢ ἐπιβολὰς ὦφλον, ἢ ὠνὰς πριάμενοι ἐκ
τοῦ δημοσίου μὴ κατέβαλον τὰ χρήματα, ἢ ἐγγύας ἠγγυή-
σαντο πρὸς τὸ δημόσιον· τούτοις ἡ μὲν ἔκτισις ἦν ἐπὶ τῆς
ἐνάτης πρυτανείας, εἰ δὲ μή, διπλάσιον ὀφείλειν καὶ τὰ
κτήματα αὐτῶν πεπρᾶσθαι. εἷς μὲν τρόπος οὗτος ἀτιμίας 74
ἦν, ἕτερος δὲ ὧν τὰ μὲν σώματα ἄτιμα ἦν, τὴν δ' οὐσίαν
εἶχον καὶ ἐκέκτηντο· οὗτοι δ' αὖ ἦσαν ὁπόσοι κλοπῆς ἢ
δώρων ὄφλοιεν· τούτους ἔδει καὶ αὐτοὺς καὶ τοὺς ἐκ
τούτων ἀτίμους εἶναι· καὶ ὁπόσοι λίποιεν τὴν τάξιν ἢ
ἀστρατείας ἢ δειλίας ἢ ἀναυμαχίου ὄφλοιεν ἢ τὴν ἀσπίδα
ἀποβάλοιεν, ἢ τρὶς ψευδομαρτυριῶν ἢ τρὶς ψευδοκλητείας

§ 73, ἔκτισις restitui. Vid. Liddell et Pape lexica. ἔκτεισις, Blass.

ὄφλοιεν, ἢ τοὺς γονέας κακῶς ποιοῖεν· οὗτοι πάντες ἄτιμοι
75 ἦσαν τὰ σώματα, τὰ δὲ χρήματα εἶχον. ἄλλοι αὖ κατὰ
προστάξεις, οἵτινες οὐ παντάπασιν ἄτιμοι ἦσαν, ἀλλὰ
μέρος τι αὐτῶν, οἷον οἱ στρατιῶται, οἷς, ὅτι ἐπέμειναν ἐπὶ
τῶν τυράννων ἐν τῇ πόλει, τὰ μὲν ἄλλα ἦν ἅπερ τοῖς
ἄλλοις πολίταις, εἰπεῖν δ' ἐν τῷ δήμῳ οὐκ ἐξῆν αὐτοῖς
οὐδὲ βουλεῦσαι. τούτων ἦσαν οὗτοι ἄτιμοι· αὕτη γὰρ ἦν
τούτοις πρόσταξις. ἑτέροις οὐκ ἦν γράψασθαι, τοῖς δὲ
76 ἐνδεῖξαι· τοῖς δὲ μὴ ἀναπλεῦσαι εἰς Ἑλλήσποντον, ἄλλοις
δ' εἰς Ἰωνίαν, τοῖς δ' εἰς τὴν ἀγορὰν μὴ εἰσιέναι πρό-
σταξις ἦν. ταῦτ' οὖν ἐψηφίσασθε ἐξαλεῖψαι πάντα τὰ
ψηφίσματα, καὶ αὐτὰ καὶ εἴ πού τι ἀντίγραφον ἦν, καὶ
πίστιν ἀλλήλοις περὶ ὁμονοίας δοῦναι ἐν ἀκροπόλει. Καί
μοι ἀνάγνωθι τὸ ψήφισμα τὸ Πατροκλείδου, καθ' ὃ ταῦτα
ἐγένετο.

77 ΨΗΦΙΣΜΑ. Πατροκλείδης εἶπεν, Ἐπειδὴ ἐψηφίσαντο
Ἀθηναῖοι τὴν ἄδειαν περὶ τῶν ὀφειλόντων, ὥστε
λέγειν ἐξεῖναι καὶ ἐπιψηφίζειν, ψηφίσασθαι τὸν
δῆμον ταὐτὰ ἅπερ ὅτε ἦν τὰ Μηδικά, καὶ συνήνεγκεν
Ἀθηναίοις ἐπὶ τὸ ἄμεινον. περὶ δὲ τῶν ἐπιγεγραμ-
μένων εἰς τοὺς πράκτορας ἢ τοὺς ταμίας τῆς θεοῦ
καὶ τῶν ἄλλων θεῶν ἢ τὸν βασιλέα, ἢ εἴ τις μὴ
ἐξεγράφη, μέχρι τῆς ἐξελθούσης βουλῆς ἐφ' ἧς
78 Καλλίας ἦρχεν, ὅσοι ἄτιμοι ἦσαν ἢ ὀφείλοντες,
καὶ ὅσων εὔθυναί τινές εἰσι κατεγνωσμέναι ἐν τοῖς

λογιστηρίοις ὑπὸ τῶν εὐθύνων ἢ τῶν παρέδρων, ἢ μήπω εἰσηγμέναι εἰς τὸ δικαστήριον γραφαί τινές εἰσι περὶ τῶν εὐθυνῶν, ἢ προστάξεις ἢ ἐγγύαι τινές εἰσι κατεγνωσμέναι εἰς τὸν αὐτὸν τοῦτον χρόνον· καὶ ὅσα ὀνόματα τῶν τετρακοσίων τινὸς ἐγγέγραπται, ἢ ἄλλο τι περὶ τῶν ἐν τῇ ὀλιγαρχίᾳ πραχθέντων ἐστί που γεγραμμένον· πλὴν ὁπόσα ἐν στήλαις γέγραπται τῶν μὴ ἐνθάδε μεινάντων, ἢ ἐξ Ἀρείου πάγου ἢ τῶν ἐφετῶν ἢ ἐκ πρυτανείου ἢ Δελφινίου ἐδικάσθη ἢ ὑπὸ τῶν βασιλέων, ἢ ἐπὶ φόνῳ τίς ἐστι φυγή, ἢ θάνατος κατεγνώσθη, ἢ 11R
σφαγεῦσιν ἢ τυράννοις· τὰ δὲ ἄλλα πάντα ἐξα- 79
λεῖψαι τοὺς πράκτορας καὶ τὴν βουλὴν κατὰ τὰ εἰρημένα πανταχόθεν, ὅπου τι ἔστιν ἐν τῷ δημοσίῳ, καὶ εἰ ἀντίγραφόν που ἔστι, παρέχειν τοὺς θεσμοθέτας καὶ τὰς ἄλλας ἀρχάς. ποιεῖν δὲ ταῦτα τριῶν ἡμερῶν, ἐπειδὰν δόξῃ τῷ δήμῳ. ἃ δ' εἴρηται ἐξαλεῖψαι, μὴ κεκτῆσθαι ἰδίᾳ μηδενὶ ἐξεῖναι μηδὲ μνησικακῆσαι μηδέποτε· εἰ δὲ μή, ἔνοχον εἶναι τὸν παραβαίνοντα ταῦτα ἐν τοῖς αὐτοῖς ἐν οἷσπερ οἱ ἐξ Ἀρείου πάγου φεύγοντες, ὅπως ἂν ὡς πιστότατα ἔχῃ Ἀθηναίοις καὶ νῦν καὶ εἰς τὸν λοιπὸν χρόνον.

Κατὰ μὲν τὸ ψήφισμα τουτὶ τοὺς ἀτίμους ἐπιτίμους 80
ἐποιήσατε· τοὺς δὲ φεύγοντας οὔτε Πατροκλείδης εἶπε κατιέναι οὔθ' ὑμεῖς ἐψηφίσασθε. ἐπεὶ δὲ σπονδαὶ πρὸς Λακεδαιμονίους ἐγένοντο, καὶ τὰ τείχη καθείλετε, καὶ τοὺς φεύγοντας κατεδέξασθε, καὶ κατέστησαν οἱ τριάκοντα, καὶ

μετὰ ταῦτα Φυλή τε κατελήφθη Μουνιχίαν τε κατέλαβον,
ἐγένετο (θ') ὑμῖν ὧν ἐγὼ οὐδὲν δέομαι μεμνῆσθαι οὐδ'
81 ἀναμιμνήσκειν ὑμᾶς τῶν γεγενημένων κακῶν — ἐπειδὴ δ'
ἐπανήλθετε ἐκ Πειραιῶς, γενόμενον ἐφ' ὑμῖν τιμωρεῖσθαι
ἔγνωτε ἐᾶν τὰ γεγενημένα, καὶ περὶ πλείονος ἐποιήσασθε
σῴζειν τὴν πόλιν ἢ τὰς ἰδίας τιμωρίας, καὶ ἔδοξε μὴ
μνησικακεῖν ἀλλήλοις τῶν γεγενημένων. δόξαντα δὲ ὑμῖν
ταῦτα εἵλεσθε ἄνδρας εἴκοσι· τούτους δὲ ἐπιμελεῖσθαι τῆς
πόλεως, ἕως αὖ οἱ νόμοι τεθεῖεν· τέως δὲ χρῆσθαι τοῖς
82 Σόλωνος νόμοις καὶ τοῖς Δράκοντος θεσμοῖς. ἐπειδὴ δὲ
βουλήν τε ἀπεκληρώσατε νομοθέτας τε εἵλεσθε, εὕρισκον
τῶν νόμων τῶν τε Σόλωνος καὶ τῶν Δράκοντος πολλοὺς
ὄντας οἷς πολλοὶ τῶν πολιτῶν ἔνοχοι ἦσαν τῶν πρότερον
ἕνεκα γενομένων. ἐκκλησίαν ποιήσαντες ἐβουλεύσασθε
περὶ αὐτῶν, καὶ ἐψηφίσασθε, δοκιμάσαντας πάντας τοὺς
νόμους, εἶτ' ἀναγράψαι ἐν τῇ στοᾷ τούτους τῶν νόμων οἳ
ἂν δοκιμασθῶσι. Καί μοι ἀνάγνωθι τὸ ψήφισμα.

83 ΨΗΦΙΣΜΑ. Ἔδοξε τῷ δήμῳ, Τεισαμενὸς εἶπε, πολι-
τεύεσθαι Ἀθηναίους κατὰ τὰ πάτρια, νόμοις δὲ
χρῆσθαι τοῖς Σόλωνος, καὶ μέτροις καὶ σταθμοῖς,
χρῆσθαι δὲ καὶ τοῖς Δράκοντος θεσμοῖς, οἷσπερ
ἐχρώμεθα ἐν τῷ πρόσθεν χρόνῳ. ὁπόσων δ' ἂν
προσδέῃ, οἵδε ᾑρημένοι νομοθέται ὑπὸ τῆς βουλῆς
ἀναγράφοντες ἐν σανίσιν ἐκτιθέντων πρὸς τοὺς

ἐπωνύμους σκοπεῖν τῷ βουλομένῳ, καὶ παραδι-
δόντων ταῖς ἀρχαῖς ἐν τῷδε τῷ μηνί. τοὺς δὲ 84
παραδιδομένους νόμους δοκιμασάτω πρότερον ἡ
βουλὴ καὶ οἱ νομοθέται οἱ πεντακόσιοι, οὓς οἱ
δημόται εἵλοντο, ἐπειδὴ ὀμωμόκασιν. ἐξεῖναι δὲ
καὶ ἰδιώτῃ τῷ βουλομένῳ, εἰσιόντι εἰς τὴν βουλὴν
συμβουλεύειν ὅ τι ἂν ἀγαθὸν ἔχῃ περὶ τῶν νόμων.
ἐπειδὰν δὲ τεθῶσιν οἱ νόμοι, ἐπιμελείσθω ἡ βουλὴ
ἡ ἐξ Ἀρείου πάγου τῶν νόμων, ὅπως ἂν αἱ ἀρχαὶ
τοῖς κειμένοις νόμοις χρῶνται. τοὺς δὲ κυρουμένους
τῶν νόμων ἀναγράφειν εἰς τὸν τοῖχον, ἵνα περ
πρότερον ἀνεγράφησαν, σκοπεῖν τῷ βουλομένῳ.

Ἐδοκιμάσθησαν μὲν οὖν οἱ νόμοι ὦ ἄνδρες κατὰ τὸ 85
ψήφισμα τουτί, τοὺς δὲ κυρωθέντας ἀνέγραψαν εἰς τὴν
στοάν. ἐπειδὴ δ' ἀνεγράφησαν, ἐθέμεθα νόμον, ᾧ πάντες
χρῆσθε. Καί μοι ἀνάγνωθι τὸν νόμον.

ΝΟΜΟΣ. Ἀγράφῳ δὲ νόμῳ τὰς ἀρχὰς μὴ χρῆσθαι
μηδὲ περὶ ἑνός.

Ἀρά γε ἔστιν ἐνταυθοῖ ὅ τι περιελείπετο περὶ ὅτου 86
οἷόν τε ἢ ἀρχὴν εἰσάγειν ἢ ὑμῶν πρᾶξαί τινι, ἀλλ' ἢ
κατὰ τοὺς ἀναγεγραμμένους νόμους; ὅπου οὖν ἀγράφῳ
νόμῳ οὐκ ἔξεστι χρήσασθαι, ἦ που ἀγράφῳ γε ψηφίσματι
παντάπασιν οὐ δεῖ [γε] χρήσασθαι. ἐπειδὴ τοίνυν ἑωρῶμεν
ὅτι πολλοῖς τῶν πολιτῶν εἶεν συμφοραί, τοῖς μὲν
κατὰ νόμους, τοῖς δὲ κατὰ ψηφίσματα τὰ πρότερον γενό-

μενα, τουτουσὶ τοὺς νόμους ἐθέμεθα, αὐτῶν ἕνεκα τῶν νυνὶ ποιουμένων, ἵνα τούτων μηδὲν γίγνηται μηδὲ ἐξῇ συκοφαντεῖν μηδενί. Καί μοι ἀνάγνωθι τοὺς νόμους.

ΝΟΜΟΙ. Ἀγράφῳ δὲ νόμῳ τὰς ἀρχὰς μὴ χρῆσθαι
87 μηδὲ περὶ ἑνός. ψήφισμα δὲ μηδὲν (μήτε) βουλῆς
12R | μήτε δήμου νόμου κυριώτερον εἶναι. μηδὲ ἐπ'
ἀνδρὶ νόμον ἐξεῖναι θεῖναι, ἐὰν μὴ τὸν αὐτὸν ἐπὶ πᾶσιν Ἀθηναίοις, ἐὰν μὴ ἑξακισχιλίοις δόξῃ κρύβδην ψηφιζομένοις.

Τί οὖν ἦν ἐπίλοιπον; οὑτοσὶ ὁ νόμος. Καί μοι ἀνάγνωθι τοῦτον.

ΝΟΜΟΣ. Τὰς δὲ δίκας καὶ τὰς διαίτας κυρίας εἶναι, ὁπόσαι ἐν δημοκρατουμένῃ τῇ πόλει ἐγένοντο. τοῖς δὲ νόμοις χρῆσθαι ἀπ' Εὐκλείδου ἄρχοντος.

88 Τὰς μὲν δίκας ὦ ἄνδρες καὶ τὰς διαίτας ἐποιήσατε
κυρίας εἶναι, ὁπόσαι ἐν δημοκρατουμένῃ τῇ πόλει ἐγένοντο,
ὅπως μήτε χρεῶν ἀποκοπαὶ εἶεν μήτε δίκαι ἀνάδικοι γίγ-
νοιντο, ἀλλὰ τῶν ἰδίων συμβολαίων αἱ πράξεις εἶεν· τῶν
δὲ δημοσίων (ἐφ') ὁπόσοις ἢ γραφαί εἰσιν ἢ φάσεις ἢ
89 ἐνδείξεις ἢ ἀπαγωγαί, τούτων ἕνεκα τοῖς νόμοις ἐψηφίσασθε
χρῆσθαι ἀπ' Εὐκλείδου ἄρχοντος. ὁπότ' οὖν ἔδοξεν ὑμῖν
δοκιμάσαι μὲν τοὺς νόμους, δοκιμάσαντας δὲ ἀναγράψαι,
ἀγράφῳ δὲ νόμῳ τὰς ἀρχὰς μὴ χρῆσθαι μηδὲ περὶ ἑνός,

§ 86, *ἕνεκα*. Vid. not. ad § 29. *εἵνεκα*, Blass.

ψήφισμα δὲ (μηδὲν) μήτε βουλῆς μήτε δήμου (νόμου)
κυριώτερον εἶναι, μηδ' ἐπ' ἀνδρὶ νόμον (ἐξεῖναι) τιθέναι ἐὰν
μὴ τὸν αὐτὸν ἐπὶ πᾶσιν Ἀθηναίοις, τοῖς δὲ νόμοις τοῖς
κειμένοις χρῆσθαι ἀπ' Εὐκλείδου ἄρχοντος, ἐνταυθοῖ ἔστιν
ὅ τι ὑπολείπεται ἢ μεῖζον ἢ ἔλαττον τῶν γενομένων πρό-
τερον ψηφισμάτων, πρὶν Εὐκλείδην ἄρξαι, ὅπως κύριον
ἔσται; οὐκ οἶμαι ἔγωγε, ἄνδρες. σκοπεῖτε δὲ καὶ αὐτοί.

Φέρε δὴ τοίνυν, οἱ ὅρκοι ὑμῖν πῶς ἔχουσιν; ὁ μὲν κοινὸς 90
τῇ πόλει ἁπάσῃ, ὃν ὀμωμόκατε πάντες μετὰ τὰς διαλ-
λαγάς, "καὶ οὐ μνησικακήσω τῶν πολιτῶν οὐδενὶ πλὴν
τῶν τριάκοντα καὶ τῶν ἕνδεκα· οὐδὲ τούτων ὃς ἂν ἐθέλῃ
εὐθύνας διδόναι τῆς ἀρχῆς ἧς ἦρξεν." ὅπου τοίνυν αὐτοῖς
τοῖς τριάκοντα ὤμνυτε μὴ μνησικακήσειν, τοῖς μεγίστων
κακῶν αἰτίοις, εἰ διδοῖεν εὐθύνας, ἦ που σχολῇ τῶν γε
ἄλλων πολιτῶν τινι ἠξιοῦτε μνησικακεῖν. ἡ δὲ βουλὴ αὖ
ἡ ἀεὶ βουλεύουσα τί ὄμνυσι; "καὶ οὐ δέξομαι ἔνδειξιν 91
οὐδὲ ἀπαγωγὴν ἕνεκα τῶν πρότερον γεγενημένων, πλὴν τῶν
φυγόντων." ὑμεῖς δ' αὖ, ὦ Ἀθηναῖοι, τί ὀμόσαντες
δικάζετε; "καὶ οὐ μνησικακήσω, οὐδὲ ἄλλῳ πείσομαι,
ψηφιοῦμαι δὲ κατὰ τοὺς κειμένους νόμους." ἃ χρὴ σκοπεῖν,
εἰ δοκῶ ὀρθῶς ὑμῖν λέγειν ὡς ὑπὲρ ὑμῶν λέγω καὶ τῶν
νόμων.

Σκέψασθε τοίνυν ὦ ἄνδρες καὶ τοὺς νόμους καὶ τοὺς κατη- 92
γόρους, τί αὐτοῖς ὑπάρχον ἑτέρων κατηγοροῦσι. Κηφίσιος

μὲν οὑτοσὶ πριάμενος ὠνὴν ἐκ τοῦ δημοσίου, τὰς ἐκ ταύτης
ἐπικαρπίας τῶν ἐν τῇ γῇ γεωργούντων ἐνενήκοντα μνᾶς
ἐκλέξας, οὐ κατέβαλε τῇ πόλει καὶ ἔφυγεν· εἰ γὰρ ἦλθεν,
93 ἐδέδετ' ἂν ἐν τῷ ξύλῳ. ὁ γὰρ νόμος οὕτως εἶχε, κυρίαν
εἶναι τὴν βουλήν, ὃς ἂν πριάμενος τέλος μὴ καταβάλῃ,
δεῖν εἰς τὸ ξύλον. οὗτος τοίνυν, ὅτι τοῖς νόμοις ἐψηφί-
σασθε ἀπ' Εὐκλείδου ἄρχοντος χρῆσθαι, ἀξιοῖ ἃ ἔχει
ὑμῶν ἐκλέξας μὴ ἀποδοῦναι, καὶ νῦν γεγένηται ἀντὶ μὲν
φυγάδος πολίτης, ἀντὶ δὲ ἀτίμου συκοφάντης, ὅτι τοῖς
94 νόμοις τοῖς νῦν κειμένοις χρῆσθε. Μέλητος δ' αὖ οὑτοσὶ
ἀπήγαγεν ἐπὶ τῶν τριάκοντα Λέοντα, ὡς ὑμεῖς ἅπαντες
ἴστε, καὶ ἀπέθανεν ἐκεῖνος ἄκριτος· καίτοι οὗτος ὁ νόμος
καὶ πρότερον ἦν (καὶ) ὡς καλῶς ἔχων καὶ νῦν ἔστι, καὶ
χρῆσθε αὐτῷ, τὸν βουλεύσαντα ἐν τῷ αὐτῷ ἐνέχεσθαι καὶ
τὸν τῇ χειρὶ ἐργασάμενον. Μέλητον τοίνυν τοῖς παισὶ
τοῖς τοῦ Λέοντος οὐκ ἔστι φόνου διώκειν, ὅτι τοῖς νόμοις
δεῖ χρῆσθαι ἀπ' Εὐκλείδου ἄρχοντος, ἐπεὶ ὥς γε οὐκ
95 ἀπήγαγεν, οὐδ' αὐτὸς ἀντιλέγει. Ἐπιχάρης δ' οὗτος, ὁ
πάντων πονηρότατος καὶ βουλόμενος εἶναι τοιοῦτος, ὁ
μνησικακῶν αὐτὸς αὑτῷ, — οὗτος γὰρ ἐβούλευεν ἐπὶ τῶν
τριάκοντα· ὁ δὲ νόμος τί κελεύει, ὃς ἐν τῇ στήλῃ ἔμπροσθέν
ἐστι τοῦ βουλευτηρίου; "ὃς ἂν ἄρξῃ ἐν τῇ πόλει
τῆς δημοκρατίας καταλυθείσης, νηποινεὶ τεθνάναι, καὶ τὸν
ἀποκτείναντα ὅσιον εἶναι καὶ τὰ χρήματα ἔχειν τοῦ

ἀποθανόντος." ἄλλο τι οὖν, ὦ Ἐπίχαρες, ἢ νῦν ὁ ἀποκτείνας σε καθαρὸς τὰς χεῖρας ἔσται, κατά | γε τὸν 96
Σόλωνος νόμον; Καί μοι ἀνάγνωθι τὸν νόμον τὸν ἐκ τῆς 13R
στήλης.

ΝΟΜΟΣ. Ἔδοξε τῇ βουλῇ καὶ τῷ δήμῳ. Αἰαντὶς ἐπρυτάνευε, Κλεογένης ἐγραμμάτευε, Βοηθὸς ἐπεστάτει. τάδε Δημόφαντος συνέγραψεν. ἄρχει χρόνος τοῦδε τοῦ ψηφίσματος ἡ βουλὴ οἱ πεντακόσιοι (οἱ) λαχόντες τῷ κυάμῳ, ὅτε Κλεογένης πρῶτος ἐγραμμάτευεν. Ἐάν τις δημοκρατίαν καταλύῃ τὴν Ἀθήνησιν, ἢ ἀρχήν τινα ἄρχῃ καταλελυμένης τῆς δημοκρατίας, πολέμιος ἔστω Ἀθηναίων καὶ νηποινεὶ τεθνάτω, καὶ τὰ χρήματα αὐτοῦ δημόσια ἔστω, καὶ τῆς θεοῦ τὸ ἐπιδέκατον· ὁ δὲ ἀποκτείνας τὸν ταῦτα ποιήσαντα καὶ ὁ συμβουλεύσας ὅσιος ἔστω καὶ
εὐαγής. ὁμόσαι δ' Ἀθηναίους ἅπαντας καθ' ἱερῶν 97
τελείων, κατὰ φυλὰς καὶ κατὰ δήμους, ἀποκτείνειν τὸν ταῦτα ποιήσαντα. ὁ δὲ ὅρκος ἔστω ὅδε· "κτενῶ καὶ λόγῳ καὶ ἔργῳ καὶ ψήφῳ καὶ τῇ ἐμαυτοῦ χειρί, ἂν δυνατὸς ὦ, ὃς ἂν καταλύσῃ τὴν δημοκρατίαν τὴν Ἀθήνησι, καὶ ἐάν τις ἄρξῃ τινὰ ἀρχὴν καταλελυμένης τῆς δημοκρατίας τὸ λοιπόν, καὶ ἐάν τις τυραννεῖν ἐπαναστῇ ἢ τὸν τύραννον συγκαταστήσῃ. καὶ ἐάν τις ἄλλος ἀποκτείνῃ, ὅσιον αὐτὸν νομιῶ εἶναι καὶ πρὸς θεῶν καὶ δαιμόνων, ὡς πολέμιον κτείναντα τὸν Ἀθηναίων, καὶ τὰ κτήματα τοῦ ἀποθανόντος πάντα ἀποδόμενος ἀποδώσω τὰ ἡμίσεα τῷ ἀποκτείναντι,

98 καὶ οὐκ ἀποστερήσω οὐδέν. ἐάν δέ τις κτείνων τινὰ τούτων ἀποθάνῃ ἢ ἐπιχειρῶν, εὖ ποιήσω αὐτόν τε καὶ τοὺς παῖδας τοὺς ἐκείνου καθάπερ Ἁρμόδιόν τε καὶ Ἀριστογείτονα καὶ τοὺς ἀπογόνους αὐτῶν. ὁπόσοι δὲ ὅρκοι ὀμώμονται Ἀθήνησιν ἢ ἐν τῷ στρατοπέδῳ ἢ ἄλλοθί που ἐναντίοι τῷ δήμῳ τῷ Ἀθηναίων, λύω καὶ ἀφίημι." ταῦτα δὲ ὀμοσάντων Ἀθηναῖοι πάντες καθ' ἱερῶν τελείων, τὸν νόμιμον ὅρκον, πρὸ Διονυσίων· καὶ ἐπεύχεσθαι εὐορκοῦντι μὲν εἶναι πολλὰ καὶ ἀγαθά, ἐπιορκοῦντι δ' ἐξώλη αὐτὸν εἶναι καὶ γένος.

99 Πότερον, ὦ συκοφάντα καὶ ἐπίτριπτον κίναδος, κύριος ὁ νόμος ὅδ' ἐστὶν ἢ οὐ κύριος; διὰ τοῦτο δ' οἶμαι γεγένηται ἄκυρος, ὅτι τοῖς νόμοις δεῖ χρῆσθαι ἀπ' Εὐκλείδου ἄρχοντος. καὶ σὺ ζῇς καὶ περιέρχει τὴν πόλιν ταύτην, οὐκ ἄξιος ὤν· ὃς ἐν δημοκρατίᾳ μὲν συκοφαντῶν ἔζης, ἐν ὀλιγαρχίᾳ δέ, ὡς μὴ ἀναγκασθείης τὰ χρήματα
100 ἀποδοῦναι ὅσα συκοφαντῶν ἔλαβες, ἐδούλευες τοῖς τριάκοντα. εἶτα σὺ περὶ ἑταιρείας ἐμοὶ μνείαν ποιεῖ καὶ κακῶς τινας λέγεις; ὃς ἑνὶ μὲν οὐχ ἡταίρησας — καλῶς γὰρ ἄν σοι εἶχε—, πραττόμενος δ' οὐ πολὺ ἀργύριον τὸν βουλόμενον ἀνθρώπων, ὡς οὗτοι ἴσασιν, ἐπὶ τοῖς αἰσχίστοις ἔργοις ἔζης, καὶ ταῦτα οὕτω μοχθηρὸς ὢν τὴν ἰδέαν.

§ 99, *περιέρχει*. Vid. not. ad § 100. *περιέρχῃ*, Blass.

§ 100, *ποιεῖ*. Vid. not. *ποιῇ*, Blass.

ἀλλ' ὅμως οὗτος ἑτέρων ἐτόλμα κατηγορεῖν, ᾧ κατὰ τοὺς
νόμους τοὺς ὑμετέρους οὐδ' αὐτῷ ὑπὲρ αὑτοῦ ἔστιν ἀπολο-
γεῖσθαι. ἀλλὰ γὰρ ὦ ἄνδρες καθήμενος ἡνίκα μου κατη- 101
γόρει, βλέπων εἰς αὐτὸν οὐδὲν ἄλλο ἢ ὑπὸ τῶν τριάκοντα
συνειλημμένος ἔδοξα κρίνεσθαι. εἰ γὰρ τότε ἠγωνιζόμην,
τίς ἄν μου κατηγόρει; οὐχ οὗτος ὑπῆρχεν, εἰ μὴ ἐδίδουν
ἀργύριον; καὶ γὰρ νῦν. ἀνέκρινε δ' ἄν με τίς ἄλλος ἢ
Χαρικλῆς, ἐρωτῶν, Εἰπέ μοι, ὦ Ἀνδοκίδη, ἦλθες εἰς
Δεκέλειαν, καὶ ἐπετείχισας τῇ πατρίδι τῇ σεαυτοῦ; Οὐκ
ἔγωγε. Τί δέ; ἔτεμες τὴν χώραν, καὶ ἐλῄσω ἢ κατὰ γῆν
ἢ κατὰ θάλατταν τοὺς πολίτας τοὺς σεαυτοῦ; Οὐ δῆτα.
Οὐδ' ἐναυμάχησας ἐναντία τῇ πόλει, οὐδὲ συγκατέσκαψας
τὰ τείχη, οὐδὲ συγκατέλυσας τὸν δῆμον, οὐδὲ βίᾳ κατῆλθες
εἰς τὴν πόλιν; Οὐδὲ τούτων πεποίηκα οὐδέν. Δοκεῖς οὖν
χαιρήσειν καὶ οὐκ ἀποθανεῖσθαι, ὡς ἕτεροι πολλοί; Ἆρ'
(ἂν) οἴεσθε ὦ ἄνδρες ἄλλων τινῶν τυχεῖν με δι' ὑμᾶς, εἰ 102
ἐλήφθην ὑπ' αὐτῶν; οὐκ οὖν δεινόν, εἰ ὑπὸ μὲν τούτων
διὰ τοῦτ' ἂν ἀπωλόμην, ὅτι εἰς τὴν πόλιν οὐδὲν ἥμαρτον,
ὥσπερ καὶ ἑτέρους ἀπέκτειναν, ἐν ὑμῖν δὲ κρινόμενος, οὓς
οὐδὲν κακὸν πεποίηκα, οὐ σωθήσομαι; πάντως δήπου·
ἢ σχολῇ γέ τις ἄλλος ἀνθρώπων. Ἀλλὰ γὰρ ὦ ἄνδρες 103
τὴν μὲν ἔνδειξιν ἐποιήσαντό | μου κατὰ νόμον κεί- 141
μενον, τὴν δὲ κατηγορίαν κατὰ τὸ ψήφισμα τὸ πρότερον
γεγενημένον περὶ ἑτέρων. εἰ οὖν ἐμοῦ καταψηφιεῖσθε,

ὁρᾶτε μὴ οὐκ ἐμοὶ μάλιστα τῶν πολιτῶν προσήκῃ λόγον
δοῦναι τῶν γεγενημένων, ἀλλὰ πολλοῖς ἑτέροις μᾶλλον,
τοῦτο μὲν οἷς ὑμεῖς ἐναντία μαχεσάμενοι διηλλάγητε καὶ
ὅρκους ὠμόσατε, τοῦτο δὲ οὓς φεύγοντας κατηγάγετε,
τοῦτο δὲ οὓς ἀτίμους ὄντας ἐπιτίμους ἐποιήσατε· ὧν
ἕνεκα καὶ στήλας ἀνείλετε καὶ νόμους ἀκύρους ἐποιήσατε
104 καὶ ψηφίσματα ἐξηλείψατε· οἳ νυνὶ μένουσιν ἐν τῇ πόλει
πιστεύοντες ὑμῖν, ὦ ἄνδρες. εἰ οὖν γνώσονται ὑμᾶς
ἀποδεχομένους τὰς κατηγορίας τῶν πρότερον γεγενημένων,
τίνα αὐτοὺς οἴεσθε γνώμην ἕξειν περὶ σφῶν αὐτῶν; ἢ
τίνα αὐτῶν ἐθελήσειν εἰς ἀγῶνας καθίστασθαι ἕνεκα τῶν
πρότερον γεγενημένων; φανήσονται γὰρ πολλοὶ μὲν ἐχθροὶ
πολλοὶ δὲ συκοφάνται, οἳ καταστήσουσιν αὐτῶν ἕκαστον
105 εἰς ἀγῶνα. ἥκουσι δὲ νυνὶ ἀκροασόμενοι ἀμφότεροι, οὐ
τὴν αὐτὴν γνώμην ἔχοντες ἀλλήλοις, ἀλλ' οἱ μὲν εἰσόμενοι
εἰ χρὴ πιστεύειν τοῖς νόμοις τοῖς κειμένοις καὶ τοῖς
ὅρκοις οὓς ὠμόσατε ἀλλήλοις, οἱ δὲ ἀποπειρώμενοι τῆς
ὑμετέρας γνώμης, εἰ αὐτοῖς ἐξέσται ἀδεῶς συκοφαντεῖν καὶ
γράφεσθαι, τοὺς δὲ ἐνδεικνύναι, τοὺς δὲ ἀπάγειν. οὕτως
οὖν ἔχει, ὦ ἄνδρες· ὁ μὲν ἀγὼν ἐν τῷ σώματι τῷ ἐμῷ
καθέστηκεν, ἡ δὲ ψῆφος ἡ ὑμετέρα δημοσίᾳ κρινεῖ, πότερον

§ 103, *προσήκῃ* cum Stephano recepi. Vid. not. *προσήκει*, Blass.

§ 103, *ἕνεκα*. Vid. not. ad § 29. *εἵνεκα*, Blass.

χρὴ τοῖς νόμοις τοῖς ὑμετέροις πιστεύειν, ἢ τοὺς συκοφάντας παρασκευάζεσθαι, ἢ φεύγειν αὐτοὺς ἐκ τῆς πόλεως καὶ ἀπιέναι ὡς τάχιστα.

Ἵνα δὲ εἰδῆτε ὦ ἄνδρες ὅτι τὰ πεποιημένα ὑμῖν εἰς 106 ὁμόνοιαν οὐ κακῶς ἔχει, ἀλλὰ τὰ προσήκοντα καὶ τὰ συμφέροντα ὑμῖν αὐτοῖς ἐποιήσατε, βραχέα βούλομαι καὶ περὶ τούτων εἰπεῖν. οἱ γὰρ πατέρες οἱ ὑμέτεροι γενομένων τῇ πόλει κακῶν μεγάλων, ὅτε οἱ τύραννοι μὲν εἶχον τὴν πόλιν, ὁ δὲ δῆμος ἔφευγε, νικήσαντες μαχόμενοι τοὺς τυράννους ἐπὶ Παλληνίῳ, στρατηγοῦντος Λεωγόρου τοῦ προπάππου τοῦ ἐμοῦ καὶ Χαρίου οὗ ἐκεῖνος τὴν θυγατέρα εἶχεν, ἐξ ἧς ὁ ἡμέτερος ἦν πάππος, κατελθόντες εἰς τὴν πατρίδα τοὺς μὲν ἀπέκτειναν, τῶν δὲ φυγὴν κατέγνωσαν. ὕστερον δὲ ἡνίκα βασιλεὺς ἐπεστράτευσεν ἐπὶ τὴν Ἑλλάδα, 107 γνόντες τῶν συμφορῶν τῶν ἐπιουσῶν τὸ μέγεθος καὶ τὴν παρασκευὴν τὴν βασιλέως, ἔγνωσαν τούς τε φεύγοντας καταδέξασθαι καὶ τοὺς ἀτίμους ἐπιτίμους ποιῆσαι καὶ κοινὴν τήν τε σωτηρίαν καὶ τοὺς κινδύνους ποιήσασθαι. πράξαντες δὲ ταῦτα, καὶ δόντες ἀλλήλοις πίστεις καὶ ὅρκους μεγάλους, ἠξίουν σφᾶς αὐτοὺς προτάξαντες πρὸ τῶν Ἑλλήνων ἁπάντων ἀπαντῆσαι τοῖς βαρβάροις Μαραθῶνάδε, νομίσαντες τὴν σφετέραν αὐτῶν ἀρετὴν ἱκανὴν εἶναι τῷ πλήθει τῷ ἐκείνων ἀντιτάξασθαι· μαχεσάμενοί τε ἐνίκων, καὶ τήν τε Ἑλλάδα ἠλευθέρωσαν καὶ τὴν πατρίδα ἔσωσαν.

108 ἔργον δὲ τοιοῦτον ἐργασάμενοι, οὐκ ἠξίωσάν τινι τῶν πρό-
τερον γενομένων μνησικακῆσαι. τοιγάρτοι διὰ ταῦτα, τὴν
πόλιν ἀνάστατον παραλαβόντες ἱερά τε κατακεκαυμένα
τείχη τε καὶ οἰκίας καταπεπτωκυίας, ἀφορμήν τε οὐδεμίαν
ἔχοντες, διὰ τὸ ἀλλήλοις ὁμονοεῖν τὴν ἀρχὴν τῶν Ἑλλή-
νων κατειργάσαντο καὶ τὴν πόλιν ὑμῖν τοιαύτην καὶ
109 τοσαύτην παρέδοσαν. ὑμεῖς οὖν καὶ αὐτοὶ ὕστερον, κακῶν
οὐκ ἐλαττόνων ἢ ἐκείνοις γεγενημένων, ἀγαθοὶ ἐξ ἀγαθῶν
ὄντες ἀπέδοτε τὴν ὑπάρχουσαν ἀρετήν· ἠξιώσατε γὰρ
τούς τε φεύγοντας καταδέξασθαι καὶ τοὺς ἀτίμους ἐπιτί-
μους ποιῆσαι. τί οὖν ὑμῖν ὑπόλοιπόν ἐστι τῆς ἐκείνων
ἀρετῆς; μὴ μνησικακῆσαι, εἰδότας ὦ ἄνδρες ὅτι ἡ πόλις
ἐκ πολὺ ἐλάττονος ἀφορμῆς ἐν τῷ ἔμπροσθεν χρόνῳ μεγάλη
καὶ εὐδαίμων ἐγένετο· ἃ νῦν αὐτῇ ὑπάρχει, εἰ ἐθέλοιμεν οἱ
πολῖται σωφρονεῖν τε καὶ ὁμονοεῖν ἀλλήλοις.

110 Κατηγόρησαν | δέ μου καὶ περὶ τῆς ἱκετηρίας, ὡς κατα-
15R θείην ἐγὼ ἐν τῷ Ἐλευσινίῳ, νόμος δ' εἴη πάτριος, ὃς ἂν
θῇ ἱκετηρίαν μυστηρίοις, τεθνάναι. καὶ οὕτως εἰσὶ τολ-
μηροί, ὥσθ' ἃ αὐτοὶ κατεσκεύασαν, οὐκ ἀρκεῖ αὐτοῖς ὅτι
οὐ κατέσχον ἃ ἐπεβούλευσαν, ἀλλὰ καὶ κατηγορίαν ἐμοῦ
111 ποιοῦνται ὡς ἀδικοῦντος. ἐπειδὴ γὰρ ἤλθομεν Ἐλευσινόθεν
καὶ ἡ ἔνδειξις ἐγεγένητο, προσῄειν ὁ βασιλεὺς περὶ τῶν
γεγενημένων Ἐλευσῖνι κατὰ τὴν τελετήν, ὥσπερ ἔθος ἐστίν,

§ 111, προσῄειν. Vid. not. ad § 36. προσῄει, Blass.

οἱ δὲ πρυτάνεις προσάξειν ἔφασαν αὐτὸν πρὸς τὴν βουλήν,
ἐπαγγεῖλαί τ' ἐκέλευον ἐμοί τε καὶ Κηφισίῳ παρεῖναι εἰς
τὸ Ἐλευσίνιον· ἡ γὰρ βουλὴ ἐκεῖ καθεδεῖσθαι ἔμελλε κατὰ
τὸν Σόλωνος νόμον, ὃς κελεύει τῇ ὑστεραίᾳ τῶν μυστηρίων
ἕδραν ποιεῖν ἐν τῷ Ἐλευσινίῳ. καὶ παρῆμεν κατὰ τὰ 112
προειρημένα. καὶ ἡ βουλὴ ἐπειδὴ ἦν πλήρης, ἀναστὰς
Καλλίας ὁ Ἱππονίκου τὴν σκευὴν ἔχων λέγει ὅτι ἱκετηρία
κεῖται ἐπὶ τοῦ βωμοῦ, καὶ ἔδειξεν αὐτοῖς. κᾆθ' ὁ κῆρυξ
ἐκήρυττε τίς τὴν ἱκετηρίαν καταθείη, καὶ οὐδεὶς ὑπήκουεν.
ἡμεῖς δὲ παρέσταμεν, καὶ οὗτος ἡμᾶς ἑώρα. ἐπειδὴ δὲ
οὐδεὶς ὑπήκουεν καὶ ᾤχετο εἰσιὼν (ὁ) ἐπεξελθὼν Εὐκλῆς
οὑτοσί -καί μοι κάλει αὐτόν. Πρῶτα μὲν οὖν ταῦτα εἰ
ἀληθῆ λέγω, μαρτύρησον, Εὔκλεις.

ΜΑΡΤΥΡΙΑ.

Ὡς μὲν ἀληθῆ λέγω, μεμαρτύρηται· πολὺ δέ μοι δοκεῖ 113
τὸ ἐναντίον εἶναι ἢ οἱ κατήγοροι εἶπον. ἔλεξαν γάρ, εἰ
μέμνησθε, ὅτι αὐτώ με τὼ θεὼ παραγάγοιεν ὥστε θεῖναι
τὴν ἱκετηρίαν μὴ εἰδότα τὸν νόμον, ἵνα δῶ δίκην. ἐγὼ δέ,
ὦ ἄνδρες, εἰ ὡς μάλιστα ἀληθῆ λέγουσιν οἱ κατήγοροι, ὑπ'
αὐτοῖν με φημὶ τοῖν θεοῖν σεσῶσθαι. εἰ γὰρ ἔθηκα μὲν 114
τὴν ἱκετηρίαν, ὑπήκουσα δὲ μή, ἄλλο τι ἢ αὐτὸς μὲν
αὑτὸν ἀπώλλυον τιθεὶς τὴν ἱκετηρίαν, ἐσῳζόμην δὲ τῇ
τύχῃ διὰ τὸ μὴ ὑπακοῦσαι, δῆλον ὅτι διὰ τὼ θεώ; εἰ

γὰρ ἐβουλέσθην με ἀπολλύναι τὼ θεώ, ἐχρῆν δήπου καὶ
μὴ θέντα με τὴν ἱκετηρίαν ὁμολογῆσαι. ἀλλ' οὔτε ὑπή-
115 κουσα οὔτ' ἔθηκα. ἐπειδὴ δ' ἔλεγε τῇ βουλῇ Εὐκλῆς ὅτι
οὐδεὶς ὑπακούοι, πάλιν ὁ Καλλίας στὰς ἔλεγεν ὅτι εἴη
νόμος πάτριος, εἴ τις ἱκετηρίαν θείη ἐν τῷ Ἐλευσινίῳ,
ἄκριτον ἀποθανεῖν, καὶ ὁ πατήρ ποτ' αὐτοῦ Ἱππόνικος
ἐξηγήσαιτο ταῦτα Ἀθηναίοις, ἀκούσειε δὲ ὅτι ἐγὼ θείην
τὴν ἱκετηρίαν. ἐντεῦθεν ἀναπηδᾷ Κέφαλος οὑτοσὶ καὶ
116 λέγει· "Ὦ Καλλία, πάντων ἀνθρώπων ἀνοσιώτατε, πρῶτον
μὲν ἐξηγεῖ Κηρύκων. ὤν, οὐχ ὅσιον (ὂν) σοι ἐξηγεῖσθαι·
ἔπειτα δὲ νόμον πάτριον λέγεις, ἡ δὲ στήλη παρ' ᾗ ἕστη-
κας χιλίας δραχμὰς κελεύει ὀφείλειν, ἐάν τις ἱκετηρίαν θῇ
ἐν τῷ Ἐλευσινίῳ. ἔπειτα δὲ τίνος ἤκουσας ὅτι Ἀνδοκίδης
θείη τὴν ἱκετηρίαν; κάλεσον αὐτὸν τῇ βουλῇ, ἵνα καὶ
ἡμεῖς ἀκούσωμεν." ἐπειδὴ δὲ ἀνεγνώσθη ἡ στήλη κἀκεῖνος
οὐκ εἶχεν εἰπεῖν ὅτου ἤκουσε, καταφανὴς ἦν τῇ βουλῇ
αὐτὸς θεὶς τὴν ἱκετηρίαν.

117 Φέρε δὴ τοίνυν ὦ ἄνδρες—τάχα γὰρ ἂν αὐτὸ βούλοισθε
πυθέσθαι—, ὁ δὲ Καλλίας τί βουλόμενος ἐτίθει τὴν ἱκετηρίαν; ἐγὼ δὲ ὑμῖν διηγήσομαι ὧν ὑπ' αὐτοῦ ἕνεκα ἐπεβουλεύθην. Ἐπίλυκος ἦν ὁ Τεισάνδρου θεῖός μοι, ἀδελφὸς τῆς μητρὸς τῆς ἐμῆς· ἀπέθανε δὲ ἐν Σικελίᾳ ἄπαις ἀρρένων παίδων, θυγατέρας δὲ δύο καταλιπών, αἳ ἐγίγνοντο εἰς τε

§ 116, ἐξηγεῖ. Vid. not. ad § 100. ἐξηγῇ, Blass.

ἐμὲ καὶ Λέαγρον. τὰ δὲ πράγματα τὰ οἴκοι πονήρως εἶχε· 118
τὴν μὲν γὰρ φανερὰν οὐσίαν οὐδὲ δυοῖν ταλάντοιν κατέλιπε, τὰ δὲ ὀφειλόμενα πλέον ἦν ἢ πέντε τάλαντα. ὅμως δ' ἐγὼ καλέσας Λέαγρον ἐναντίον τῶν φίλων ἔλεγον ὅτι ταῦτ' εἴη ἀνδρῶν ἀγαθῶν, ἐν τοῖς τοιούτοις δεικνύναι τὰς οἰκειότητας ἀλλήλοις. "ἡμᾶς γὰρ οὐ δίκαιόν ἐστιν οὔτε 116
χρήματα ἕτερα οὔτ' εὐτυχίαν ἀνδρὸς ἑλέσθαι, ὥστε καταφρονῆσαι τῶν Ἐπιλύκου θυγατέρων. καὶ γὰρ εἰ ἔζη Ἐπίλυκος ἢ τεθνεὼς πολλὰ κατέλιπε χρήματα, ἠξιοῦμεν ἂν γένει ὄντες ἐγγυτάτω ἔχειν τὰς παῖδας. τοιγάρτοι ἐκεῖνα μὲν δι' Ἐπίλυκον ἂν ἦν ἢ διὰ τὰ χρήματα· νῦν δὲ διὰ τὴν ἡμετέραν ἀρετὴν | τάδε ἔσται. τῆς μὲν οὖν σὺ 16R
ἐπιδικάζου, τῆς δὲ ἐγώ." ὡμολόγησέ μοι, ὦ ἄνδρες. ἐπε- 120
δικασάμεθα ἄμφω κατὰ τὴν πρὸς ἡμᾶς ὁμολογίαν. καὶ ἧς μὲν ἐγὼ ἐπεδικασάμην, ἡ παῖς τύχῃ χρησαμένη καμοῦσα ἀπέθανεν· ἡ δ' ἑτέρα ἔστιν ἔτι. ταύτην Καλλίας ἔπειθε Λέαγρον, χρήματα ὑπισχνούμενος, ἐᾶν αὐτὸν λαβεῖν· αἰσθόμενος δ' ἐγὼ εὐθὺς ἔθηκα παράστασιν, καὶ ἔλαχον προτέρῳ μὲν Λεάγρῳ, ὅτι "εἰ μὲν σὺ βούλει ἐπιδικάζεσθαι, ἔχε τύχῃ ἀγαθῇ, εἰ δὲ μή, ἐγὼ ἐπιδικάσομαι." γνοὺς 121
ταῦτα Καλλίας λαγχάνει τῷ υἱεῖ τῷ ἑαυτοῦ τῆς ἐπικλήρου, τῇ δεκάτῃ ἱσταμένου, ἵνα μὴ ἐπιδικάσωμαι ἐγώ. ταῖς δ' εἰκάσι, μυστηρίοις τούτοις, δοὺς Κηφισίῳ χιλίας δραχμὰς ἐνδείκνυσί με καὶ εἰς τὸν ἀγῶνα τοῦτον καθίστησιν.

ἐπειδὴ δ' ἑώρα με ὑπομένοντα, τίθησι τὴν ἱκετηρίαν, ὡς ἐμὲ μὲν ἀποκτενῶν ἄκριτον ἢ ἐξελῶν, αὐτὸς δὲ πείσας Λέαγρον χρήμασι συνοικήσων τῇ Ἐπιλύκου θυγατρί.
122 ἐπειδὴ δ' οὐδ' ὣς ἄνευ ἀγῶνος ἑώρα ἐσόμενα τὰ πράγματα, τότε δὴ προσιὼν Λυσίστρατον, Ἡγήμονα, Ἐπιχάρη, ὁρῶν φίλους ὄντας ἐμοὶ καὶ χρωμένους, εἰς τοῦτο βδελυρίας ἦλθε καὶ παρανομίας, ὥστ' ἔλεγε πρὸς τούτους ὡς εἰ ἔτι καὶ νῦν βουλοίμην ἀποστῆναι τῆς Ἐπιλύκου θυγατρός, ἕτοιμος εἴη παύσασθαί με κακῶς ποιῶν, ἀπαλλάξαι δὲ Κηφίσιον, δίκην δ' ἐν τοῖς φίλοις δοῦναί μοι τῶν πεποιη-
123 μένων. εἶπον αὐτῷ καὶ κατηγορεῖν καὶ παρασκευάζειν ἄλλους· εἰ δ' ἐγὼ αὐτὸν ἀποφεύξομαι καὶ γνώσονται Ἀθηναῖοι περὶ ἐμοῦ τὰ δίκαια, ἐγὼ αὐτὸν οἴομαι περὶ τοῦ σώματος τοῦ ἑαυτοῦ ἐν τῷ μέρει κινδυνεύσειν. ἅπερ αὐτὸν οὐ ψεύσομαι, ἐὰν ὑμῖν ὦ ἄνδρες δοκῇ. Ὡς δ' ἀληθῆ λέγω, κάλει μοι τοὺς μάρτυρας.

ΜΑΡΤΥΡΕΣ.

124 Ἀλλὰ γὰρ τὸν υἱὸν αὐτοῦ τοῦτον, ᾧ λαχεῖν ἠξίωσε τῆς Ἐπιλύκου θυγατρός, σκέψασθε πῶς γέγονεν, καὶ πῶς ἐποιήσατ' αὐτόν· ταῦτα γὰρ καὶ ἄξιον ἀκοῦσαι ὦ ἄνδρες. γαμεῖ μὲν Ἰσχομάχου θυγατέρα· ταύτῃ δὲ συνοικήσας οὐδ' ἐνιαυτὸν τὴν μητέρα αὐτῆς ἔλαβε, καὶ συνῴκει ὁ πάντων σχετλιώτατος ἀνθρώπων τῇ μητρὶ καὶ τῇ θυγατρί,

ἱερεὺς ὢν τῆς μητρὸς καὶ τῆς θυγατρός, καὶ εἶχεν ἐν τῇ
οἰκίᾳ ἀμφοτέρας. καὶ οὗτος μὲν οὐκ ᾐσχύνθη οὐδ' ἔδεισε 125
τὼ θεώ· ἡ δὲ τοῦ Ἰσχομάχου θυγάτηρ τεθνάναι νομίσασα
λυσιτελεῖν ἢ ζῆν ὁρῶσα τὰ γιγνόμενα, ἀπαγχομένη μεταξὺ
κατελήφθη, καὶ ἐπειδὴ ἀνεβίω, ἀποδρᾶσα ἐκ τῆς οἰκίας
ᾤχετο, καὶ ἐξήλασεν ἡ μήτηρ τὴν θυγατέρα. ταύτης δ'
αὖ διαπεπλησμένος ἐξέβαλε καὶ ταύτην. ἡ δ' ἔφη κυεῖν
ἐξ αὐτοῦ· καὶ ἐπειδὴ ἔτεκεν υἱόν, ἔξαρνος ἦν μὴ εἶναι ἐξ
αὐτοῦ τὸ παιδίον. λαβόντες δὲ οἱ προσήκοντες τῇ γυναικὶ 126
τὸ παιδίον ἧκον ἐπὶ τὸν βωμὸν Ἀπατουρίοις, ἔχοντες
ἱερεῖον, καὶ ἐκέλευον κατάρξασθαι τὸν Καλλίαν. ὁ δ'
ἠρώτα τίνος εἴη τὸ παιδίον· ἔλεγον "Καλλίου τοῦ Ἱππο-
νίκου." "ἐγώ εἰμι οὗτος." "καὶ ἔστι γε σὸν τὸ παιδίον."
λαβόμενος τοῦ βωμοῦ ὤμοσεν ἦ μὴν μὴ εἶναί (οἱ) υἱὸν
ἄλλον μηδὲ γενέσθαι πώποτε, εἰ μὴ Ἱππόνικον ἐκ τῆς
Γλαύκωνος θυγατρός· ἢ ἐξώλη εἶναι καὶ αὐτὸν καὶ τὴν
οἰκίαν, ὥσπερ ἔσται. μετὰ ταῦτα τοίνυν ὦ ἄνδρες ὑστέρῳ 127
πάλιν χρόνῳ τῆς γραὸς τολμηροτάτης γυναικὸς ἀνηράσθη,
καὶ κομίζεται αὐτὴν εἰς τὴν οἰκίαν, καὶ τὸν παῖδα ἤδη
μέγαν ὄντα εἰσάγει εἰς Κήρυκας, φάσκων εἶναι υἱὸν αὐτοῦ.
ἀντεῖπε μὲν Καλλίδης μὴ εἰσδέξασθαι, ἐψηφίσαντο δὲ οἱ
Κήρυκες κατὰ τὸν νόμον ὅς ἐστιν αὐτοῖς, τὸν πατέρα
ὀμόσαντα εἰσάγειν ἦ μὴν υἱὸν ὄντα ἑαυτοῦ εἰσάγειν. λα-

§ 125. κατελήφθη Dobree. κατειλήφθη, Blass.

βόμενος τοῦ βωμοῦ ὤμοσεν ἦ μὴν τὸν παῖδα ἑαυτοῦ εἶναι
γνήσιον, ἐκ Χρυσιάδος γεγονότα· ὃν ἀπώμοσε. Καί μοι
τούτων ἁπάντων τοὺς μάρτυρας κάλει.

ΜΑΡΤΥΡΕΣ.

128 Φέρε δὴ τοίνυν ὦ ἄνδρες σκεψώμεθα εἰ πώποτε ἐν τοῖς
Ἕλλησι πρᾶγμα τοιοῦτον ἐγένετο, ὅπου γυναῖκά τις γήμας
ἐπέγημε τῇ θυγατρὶ τὴν μητέρα καὶ ἐξήλασεν ἡ μήτηρ τὴν
θυγατέρα· ταύτῃ δὲ συνοικῶν βούλεται τὴν Ἐπιλύκου
17R |θυγατέρα λαβεῖν, ἵν' ἐξελάσῃ τὴν τήθην ἡ θυγατριδῆ.
129 ἀλλὰ γὰρ τῷ παιδὶ αὐτοῦ τί χρὴ τοὔνομα θέσθαι; οἶμαι
γὰρ ἔγωγε οὐδένα οὕτως ἀγαθὸν εἶναι λογίζεσθαι, ὅστις
ἐξευρήσει τοὔνομα αὐτοῦ. τριῶν γὰρ οὐσῶν γυναικῶν αἷς
συνῳκηκὼς ἔσται ὁ πατὴρ αὐτοῦ, τῆς μὲν υἱός ἐστιν,
ὥς φησι, τῆς δὲ ἀδελφός, τῆς δὲ θεῖος. τίς ἂν εἴη οὗτος;
Οἰδίπους, ἢ Αἴγισθος; ἢ τί χρὴ αὐτὸν ὀνομάσαι;

130 Ἀλλὰ γὰρ ὦ ἄνδρες βραχύ τι ὑμᾶς ἀναμνῆσαι περὶ
Καλλίου βούλομαι. εἰ γὰρ μέμνησθε, ὅτε ἡ πόλις ἦρχε
τῶν Ἑλλήνων καὶ ηὐδαιμόνει μάλιστα, Ἱππόνικος δὲ ἦν
πλουσιώτατος τῶν Ἑλλήνων, τότε μέντοι πάντες ἴστε ὅτι
παρὰ τοῖς παιδαρίοις τοῖς μικροτάτοις καὶ τοῖς γυναίοις
κληδὼν ἐν ἁπάσῃ τῇ πόλει κατεῖχεν, ὅτι Ἱππόνικος ἐν τῇ
οἰκίᾳ ἀλιτήριον τρέφει, ὃς αὐτοῦ τὴν τράπεζαν ἀνατρέπει.

§ 130, *ηὐδαιμόνει*. Vid. not. *εὐδαιμόνει*, Blass.

μέμνησθε ταῦτα ὦ ἄνδρες. πῶς οὖν ἡ φήμη ἡ τότε οὖσα 131
δοκεῖ ὑμῖν ἀποβῆναι; οἰόμενος γὰρ Ἱππόνικος υἱὸν τρέφειν ἀλιτήριον αὑτῷ ἔτρεφεν, ὃς ἀνατέτροφεν ἐκείνου τὸν πλοῦτον, τὴν σωφροσύνην, τὸν ἄλλον βίον ἅπαντα. οὕτως οὖν χρὴ περὶ τούτου γιγνώσκειν, ὡς ὄντος Ἱππονίκου ἀλιτηρίου.

Ἀλλὰ γὰρ ὦ ἄνδρες διὰ τί ποτε τοῖς ἐμοὶ νυνὶ ἐπιτι- 132
θεμένοις μετὰ Καλλίου καὶ συμπαρασκευάσασι τὸν ἀγῶνα καὶ χρήματα εἰσενεγκοῦσιν ἐπ' ἐμοὶ τρία μὲν ἔτη ἐπιδημῶν καὶ ἥκων ἐκ Κύπρου οὐκ ἀσεβεῖν ἐδόκουν αὐτοῖς, μηνῦν μὲν Α . . . . Δελφόν, ἔτι δὲ ἄλλους ξένους ἐμαυτοῦ. καὶ εἰσιὼν εἰς τὸ Ἐλευσίνιον καὶ θύων, ὥσπερ ἐμαυτὸν ἄξιον νομίζω εἶναι· ἀλλὰ τοὐναντίον λῃτουργεῖν οὗτοι προὐβάλλοντο, πρῶτον μὲν γυμνασίαρχον Ἡφαιστείοις, ἔπειτα ἀρχιθεωρὸν εἰς Ἰσθμὸν καὶ Ὀλυμπίαζε, εἶτα δὲ ταμίαν ἐν πόλει τῶν ἱερῶν χρημάτων· νῦν δὲ ἀσεβῶ καὶ ἀδικῶ εἰσιὼν εἰς τὰ ἱερά; ἐγὼ ὑμῖν ἐρῶ διότι οὗτοι ταῦτα νῦν γιγνώσκουσιν. 133
Ἀγύρριος γὰρ οὑτοσί, ὁ καλὸς κἀγαθός, ἀρχώνης ἐγένετο τῆς πεντηκοστῆς τρίτον ἔτος, καὶ ἐπρίατο τριάκοντα ταλάντων, μετέσχον δ' αὐτῷ οὗτοι πάντες οἱ παρασυλλεγέντες ὑπὸ τὴν λεύκην, οὓς ὑμεῖς ἴστε οἷοί εἰσιν· οἳ διὰ τοῦτο ἔμοιγε δοκοῦσι συλλεγῆναι ἐκεῖσε, ἵν' αὐτοῖς ἀμφότερα ᾖ, καὶ μὴ ὑπερβάλλουσι λαβεῖν ἀργύριον καὶ ὀλίγου πραθείσης μετασχεῖν. κερδάναντες δὲ τρία τάλαντα, γνόντες 134

τὸ πρᾶγμα οἷον εἴη, ὡς πολλοῦ ἄξιον, συνέστησαν πάντες,
καὶ μεταδόντες τοῖς ἄλλοις ἐωνοῦντο πάλιν τριάκοντα
ταλάντων. ἐπεὶ δ' οὐκ ἀντωνεῖτο οὐδείς, παρελθὼν ἐγὼ εἰς
τὴν βουλὴν ὑπερέβαλλον, ἕως ἐπριάμην ἓξ καὶ τριάκοντα
ταλάντων. ἀπελάσας δὲ τούτους καὶ καταστήσας ὑμῖν
ἐγγυητὰς ἐξέλεξα τὰ χρήματα καὶ κατέβαλον τῇ πόλει καὶ
αὐτὸς οὐκ ἐζημιώθην, ἀλλὰ καὶ βραχέα ἀπεκερδαίνομεν οἱ
μετασχόντες· τούτους δ' ἐποίησα τῶν ὑμετέρων μὴ διανεί-
135 μασθαι ἓξ τάλαντα ἀργυρίου. ἃ οὗτοι γνόντες ἔδοσαν
σφίσιν αὐτοῖς λόγον, ὅτι "ἄνθρωπος οὑτοσὶ οὔτε αὐτὸς
λήψεται τῶν κοινῶν χρημάτων οὔθ' ἡμᾶς ἐάσει, φυλάξει δὲ
καὶ ἐμποδὼν ἔσται διανείμασθαι τὰ κοινά· πρὸς δὲ τούτοις,
ὃν ἂν ἡμῶν ἀδικοῦντα λάβῃ, εἰσάξει εἰς τὸ πλῆθος τὸ
Ἀθηναίων καὶ ἀπολεῖ. δεῖ οὖν τοῦτον ἐκποδὼν ἡμῖν εἶναι
136 καὶ δικαίως καὶ ἀδίκως." ταῦτα μὲν οὖν ὦ ἄνδρες δικα-
σταί τούτοις ποιητέα ἦν, ὑμῖν δέ γε (τὸ) ἐναντίον τούτων·
ὡς γὰρ πλείστους εἶναι ὑμῖν ἤθελον ἂν τοιούσδε οἷόσπερ
ἐγώ, τούτους δὲ μάλιστα (μὲν) ἀπολωλέναι, εἰ δὲ μή, εἶναι
τοὺς μὴ ἐπιτρέψοντας αὐτοῖς. οἷς καὶ προσήκει ἀνδράσιν
εἶναι καὶ ἀγαθοῖς καὶ δικαίοις περὶ τὸ πλῆθος τὸ ὑμέτερον,
καὶ βουλόμενοι δυνήσονται εὖ ποιεῖν ὑμᾶς. ἐγὼ οὖν ὑμῖν
ὑπισχνοῦμαι ἢ παύσειν τούτους ταῦτα ποιοῦντας καὶ
βελτίους παρέξειν, ἢ εἰς ὑμᾶς εἰσαγαγὼν κολάσειν τοὺς
ἀδικοῦντας αὐτῶν.

Κατηγόρησαν δέ μου καὶ περὶ τῶν ναυκληριῶν καὶ περὶ 137
τῆς ἐμπορίας, ὡς ἄρα οἱ θεοὶ διὰ τοῦτό με ἐκ τῶν κινδύ- 18 R
νων σώσαιεν, ἵνα ἐλθὼν δεῦρο, ὡς ἔοικεν, ὑπὸ Κηφισίου
ἀπολοίμην. ἐγὼ δὲ ὦ Ἀθηναῖοι οὐκ ἀξιῶ τοὺς θεοὺς τοι-
αύτην γνώμην ἔχειν, ὥστ' εἰ ἐνόμιζον ὑπ' ἐμοῦ ἀδικεῖσθαι,
λαμβάνοντάς με ἐν τοῖς μεγίστοις κινδύνοις μὴ τιμωρεῖ-
σθαι· τίς γὰρ κίνδυνος μείζων ἀνθρώποις ἢ χειμῶνος ὥρᾳ
πλεῖν τὴν θάλατταν; ἐν οἷς ἔχοντες μὲν τὸ σῶμα τοὐμόν,
κρατοῦντες δὲ τοῦ βίου καὶ τῆς οὐσίας τῆς ἐμῆς, εἶτα
ἔσῳζον; οὐκ ἐξῆν αὐτοῖς ποιῆσαι μηδὲ ταφῆς τὸ σῶμα 138
ἀξιωθῆναι; ἔτι δὲ πολέμου γενομένου καὶ τριήρων ἀεὶ κατὰ
θάλατταν οὐσῶν καὶ λῃστῶν, ὑφ' ὧν πολλοὶ ληφθέντες,
ἀπολέσαντες τὰ ὄντα, δουλεύοντες τὸν βίον διετέλεσαν,
οὔσης δὲ χώρας βαρβάρου, εἰς ἣν πολλοὶ ἤδη ἐκπεσόντες
αἰκίαις ταῖς μεγίσταις περιέπεσον καὶ τὰ σφέτερα αὐτῶν
σώματα αἰκισθέντες ἀπέθανον, εἶτα οἱ μὲν θεοὶ ἐκ τοσού- 139
των κινδύνων ἔσῳζόν με, σφῶν δὲ αὐτῶν προὐστήσαντο
τιμωρὸν γενέσθαι Κηφίσιον τὸν πονηρότατον Ἀθηναίων,
ὃν οὗτός φησι πολίτης εἶναι οὐκ ὤν, ᾧ οὐδ' ὑμῶν τῶν
καθημένων οὐδεὶς ἂν ἐπιτρέψειεν οὐδὲν τῶν ἰδίων, εἰδὼς
τοῦτον οἷός ἐστιν; ἐγὼ μὲν οὖν ὦ ἄνδρες ἡγοῦμαι χρῆναι
νομίζειν τοὺς τοιούτους κινδύνους ἀνθρωπίνους, τοὺς δὲ
κατὰ θάλατταν θείους. εἴπερ οὖν δεῖ τὰ τῶν θεῶν ὑπονοεῖν,
πάνυ ἂν αὐτοὺς οἶμαι ἐγὼ ὀργίζεσθαι καὶ ἀγανακτεῖν, εἰ

τοὺς ὑφ' ἑαυτῶν σῳζομένους ὑπ' ἀνθρώπων ἀπολλυμένους ὁρῷεν.

140 Καὶ μὲν δὴ καὶ τάδε ὑμῖν ἄξιον ὦ ἄνδρες ἐνθυμηθῆναι, ὅτι νυνὶ πᾶσι τοῖς Ἕλλησιν ἄνδρες ἄριστοι καὶ εὐβουλότατοι δοκεῖτε γεγενῆσθαι οὐκ ἐπὶ τιμωρίαν τραπόμενοι τῶν γεγενημένων, ἀλλ' ἐπὶ σωτηρίαν τῆς πόλεως καὶ ὁμόνοιαν τῶν πολιτῶν. συμφοραὶ μὲν γὰρ ἤδη καὶ ἄλλοις πολλοῖς ἐγένοντο οὐκ ἐλάττους ἢ καὶ ἡμῖν· τὸ δὲ τὰς γενομένας διαφορὰς πρὸς ἀλλήλους θέσθαι καλῶς, τοῦτ' εἰκότως ἤδη δοκεῖ ἀνδρῶν ἀγαθῶν καὶ σωφρόνων ἔργον εἶναι. ἐπειδὴ τοίνυν παρὰ πάντων ὁμολογουμένως ταῦθ' ὑμῖν ὑπάρχει, καὶ εἴ τις φίλος ὢν τυγχάνει καὶ εἴ τις ἐχθρός, μὴ μεταγνῶτε, μηδὲ βούλεσθε τὴν πόλιν ἀποστερῆσαι ταύτης τῆς δόξης, μηδὲ αὐτοὶ δοκεῖν τύχῃ ταῦτα μᾶλλον ἢ γνώμῃ ψηφίσασθαι.

141 Δέομαι οὖν ἁπάντων (ὑμῶν) περὶ ἐμοῦ τὴν αὐτὴν γνώμην ἔχειν, ἥνπερ καὶ περὶ τῶν ἐμῶν προγόνων, ἵνα κἀμοὶ ἐγγένηται ἐκείνους μιμήσασθαι, ἀναμνησθέντας αὐτῶν ὅτι ὅμοιοι τοῖς πλείστων καὶ μεγίστων ἀγαθῶν αἰτίοις τῇ πόλει γεγένηνται, πολλῶν ἕνεκα σφᾶς αὐτοὺς παρέχοντες τοιούτους, μάλιστα δὲ τῆς εἰς ὑμᾶς εὐνοίας, (εἶτα) καὶ ὅπως, εἴ ποτέ τις αὐτοῖς ἢ τῶν ἐξ ἐκείνων τινὶ κίνδυνος γένοιτο ἢ συμφορά, σῴζοιντο συγγνώμης παρ' ὑμῶν τυγ-
142 χάνοντες. εἰκότως δ' ἂν αὐτῶν μεμνῆσθε· καὶ γὰρ τῇ

πόλει ἁπάσῃ αἱ τῶν ὑμετέρων προγόνων ἀρεταὶ πλείστου
ἄξιαι ἐγένοντο. ἐπειδὴ γὰρ ὦ ἄνδρες αἱ νῆες διεφθάρησαν,
πολλῶν βουλομένων τὴν πόλιν ἀνηκέστοις συμφοραῖς
περιβαλεῖν, Λακεδαιμόνιοι ἔγνωσαν ὅμως τότε ἐχθροὶ ὄντες
σῴζειν τὴν πόλιν διὰ τὰς ἐκείνων τῶν ἀνδρῶν ἀρετάς, οἳ
ὑπῆρξαν τῆς ἐλευθερίας ἁπάσῃ τῇ Ἑλλάδι. ἐπειδὴ τοίνυν 143
καὶ ἡ πόλις ἐσώθη δημοσίᾳ διὰ τὰς τῶν προγόνων τῶν
ὑμετέρων ἀρετάς, ἀξιῶ κἀμοὶ διὰ τὰς τῶν προγόνων τῶν
ἐμῶν ἀρετὰς σωτηρίαν γενέσθαι. καὶ γὰρ αὐτῶν τῶν ἔργων,
δι᾽ ἅπερ ἡ πόλις ἐσώθη, οὐκ ἐλάχιστον μέρος οἱ ἐμοὶ πρό-
γονοι συνεβάλοντο· ὧν ἕνεκα καὶ ἐμοὶ δίκαιον ὑμᾶς μετα-
δοῦναι τῆς σωτηρίας, ἧσπερ καὶ αὐτοὶ παρὰ τῶν Ἑλλήνων
ἐτύχετε.

Σκέψασθε τοίνυν καὶ τάδε, ἄν με σώσητε, οἷον ἕξετε 144
πολίτην· ὃς πρῶτον μὲν ἐκ πολλοῦ πλούτου, ὅσον ὑμεῖς
ἴστε, οὐ δι᾽ ἐμαυτὸν ἀλλὰ διὰ τὰς τῆς πόλεως συμφορὰς
εἰς πενίαν πολλὴν καὶ ἀπορίαν κατέστην, ἔπειτα δὲ καινὸν
βίον εἰργασάμην ἐκ τοῦ δικαίου, τῇ γνώμῃ καὶ ταῖν χεροῖν
ταῖν ἐμαυτοῦ· ἔτι δὲ εἰδότα μὲν οἷόν ἐστι πόλεως τοιαύτης
πολίτην εἶναι, εἰδότα δὲ οἷόν ἐστι ξένον εἶναι καὶ μέτοικον
ἐν τῇ τῶν πλησίον, ἐπιστάμενον δὲ οἷον τὸ σωφρονεῖν 145
καὶ ὀρθῶς βουλεύεσθαι, ἐπιστάμενον δ᾽ οἷον τὸ ἁμαρτόντα 19R
πρᾶξαι κακῶς, πολλοῖς συγγενόμενος καὶ πλείστων πειρα-
θείς· ἀφ᾽ ὧν ἐμοὶ ξενίαι καὶ φιλότητες πρὸς πολλοὺς καὶ

βασιλέας καὶ πόλεις καὶ ἄλλους ἰδίᾳ ξένους γεγένηνται, ὧν
ἐμὲ σώσαντες μεθέξετε, καὶ ἔσται ὑμῖν χρῆσθαι τούτοις,
146 ὅπου ἂν ἐν καιρῷ τι ὑμῖν γίγνηται. Ἔχει δὲ καὶ ὑμῖν ὦ
ἄνδρες οὕτως· ἐάν με νυνὶ διαφθείρητε, οὐκ ἔστιν ὑμῖν ἔτι
λοιπὸς τοῦ γένους τοῦ ἡμετέρου οὐδείς, ἀλλ' οἴχεται πᾶν
πρόρριζον. καίτοι οὐκ ὄνειδος ὑμῖν ἐστιν ἡ Ἀνδοκίδου
καὶ Λεωγόρου οἰκία οὖσα, ἀλλὰ πολὺ μᾶλλον τότ' ἦν
ὄνειδος, ὅτ' ἐμοῦ φεύγοντος Κλεοφῶν αὐτὴν ὁ λυροποιὸς
ᾤκει. οὐ γὰρ ἔστιν ὅστις πώποτε ὑμῶν παριὼν τὴν οἰκίαν
τὴν ἡμετέραν ἀνεμνήσθη ἢ ἰδίᾳ τι ἢ δημοσίᾳ κακὸν παθὼν
147 ὑπ' ἐκείνων, οἳ πλείστας μὲν στρατηγήσαντες στρατηγίας
πολλὰ τρόπαια τῶν πολεμίων καὶ κατὰ γῆν καὶ κατὰ
θάλατταν ὑμῖν ἀπέδειξαν, πλείστας δὲ ἄλλας ἀρχὰς ἄρ-
ξαντες καὶ χρήματα διαχειρίσαντες τὰ ὑμέτερα οὐδένα
πώποτε ὦφλον, οὐδ' ἡμάρτηται οὐδὲν οὔτε ἡμῖν εἰς ὑμᾶς
οὔτε ὑμῖν εἰς ἡμᾶς, οἰκία δὲ πασῶν ἀρχαιοτάτη καὶ κοινο-
τάτη ἀεὶ τῷ δεομένῳ. οὐδ' ἔστιν ὅπου ἐκείνων τις τῶν
ἀνδρῶν καταστὰς εἰς ἀγῶνα ἀπῄτησεν ὑμᾶς χάριν τούτων
148 τῶν ἔργων. μὴ τοίνυν, εἰ αὐτοὶ τεθνᾶσι, καὶ περὶ τῶν
πεπραγμένων αὐτοῖς ἐπιλάθησθε, ἀλλ' ἀναμνησθέντες τῶν
ἔργων νομίσατε τὰ σώματα αὐτῶν ὁρᾶν αἰτουμένων ἐμὲ
παρ' ὑμῶν σῶσαι. τίνα γὰρ καὶ ἀναβιβάσομαι δεησόμενον
ὑπὲρ ἐμαυτοῦ; τὸν πατέρα; ἀλλὰ τέθνηκεν. ἀλλὰ τοὺς
ἀδελφούς; ἀλλ' οὐκ εἰσίν. ἀλλὰ τοὺς παῖδας; ἀλλ' οὔπω

γεγένηνται. ὑμεῖς τοίνυν καὶ ἀντὶ πατρὸς ἐμοὶ καὶ ἀντὶ 149
ἀδελφῶν καὶ ἀντὶ παίδων γένεσθε· εἰς ὑμᾶς καταφεύγω καὶ
ἀντιβολῶ καὶ ἱκετεύω· ὑμεῖς με παρ' ὑμῶν αὐτῶν αἰτησάμενοι
σώσατε, καὶ μὴ βούλεσθε Θετταλοὺς καὶ Ἀνδρίους πολίτας
ποιεῖσθαι δι' ἀπορίαν ἀνδρῶν, τοὺς δὲ ὄντας πολίτας ὁμο-
λογουμένως, οἷς προσήκει ἀνδράσιν ἀγαθοῖς εἶναι καὶ βουλό-
μενοι δυνήσονται, τούτους δὲ ἀπόλλυτε. μὴ δῆτα. ἔπειτα καὶ
ταῦθ' ὑμῶν δέομαι, εὖ ποιῶν ὑμᾶς ὑφ' ὑμῶν τιμᾶσθαι. ὥστ'
ἐμοὶ μὲν πειθόμενοι οὐκ ἀποστερεῖσθε εἴ τι ἐγὼ δυνήσομαι
ὑμᾶς εὖ ποιεῖν· ἐὰν δὲ τοῖς ἐχθροῖς τοῖς ἐμοῖς πεισθῆτε, οὐδ'
ἂν ὑστέρῳ χρόνῳ ὑμῖν μεταμελήσῃ, οὐδὲν ἔτι πλέον ποιήσετε.
μὴ τοίνυν μήθ' ὑμᾶς αὐτοὺς τῶν ἀπ' ἐμοῦ ἐλπίδων ἀποστε- 150
ρήσητε μήτ' ἐμὲ τῶν εἰς ὑμᾶς. ἀξιῶ δ' ἔγωγε τούτους
οἵτινες ὑμῖν ἀρετῆς ἤδη τῆς μεγίστης εἰς τὸ πλῆθος τὸ
ὑμέτερον ἔλεγχον ἔδοσαν, ἀναβάντας ἐνταυθοῖ συμβουλεύειν
ὑμῖν ἃ γιγνώσκουσι περὶ ἐμοῦ. Δεῦρο Ἄνυτε, Κέφαλε, ἔτι
δὲ καὶ οἱ φυλέται οἱ ᾑρημένοι μοι συνδικεῖν, Θράσυλλος
καὶ οἱ ἄλλοι.

NOTES.

"Περὶ τῶν μυστηρίων. By this title the ancient writers also cite this Oration: only that Harpocration (in voc. ζητητής) has cited it as *περὶ τῆς ἐνδείξεως*." Blass.

"The Mutilation of the Hermae took place about the end of May, B.C. 415, and Andocides' speech was delivered between fifteen and twenty years afterwards." Grote, *Hist. Gr.* vi. p. 5. Cf. Thuc. vi. 27. 28. "Oratio habita (vide p. 17. 16) tertio anno post pacem Athenis redditam, pulsis xxx viris; ergo post Ol. xciv. forsan xcv. 1. quum et [illegible] [illegible] [illegible]. ΕΝΔΕΙΞΙΣ, accusante Cephisio, [illegible] facta τῇ εἰσαγγελίᾳ, p. 15, 5. 18, 8." Dobree. "The Corinthians were suspected of having made the attempt, to avert the danger which impended over their colony Syracuse." Thirlwall, *Hist. Gr.* iii. p. 371.

Cf. also Grote, vi. 8. 9. The first eight paragraphs are made up of the usual *prooemia*, or introductory sentences, which Andocides, as well as the other Orators, may be supposed to have derived from the popular teachers of rhetoric of the time. Cf. Aeschin. *Ctes.*, § 1. Lysias, xix. 2. Isocr. xv. 17.

τὴν παρασκευήν, 'the array and eagerness of my enemies.' When two nouns, coupled by καί, have each of them the article prefixed, they represent two distinct and *different* notions. But when the article is used with the first noun, and omitted with the second, both notions apply to the *same* person or thing. Rightly, therefore, S. Peter, ii. 1.

12 *τοῦ θεοῦ ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ.* Cf. S. Paul, Titus ii. 13. 2nd Thess. i. 12. Ephes. v. 5. See Krüger, *Gr. Gr.* § 58. 2. obs. 1.

ἐκ παντὸς τρόπου, 'in every way.' Cf. his 'De Pace,' 16, and Krüger, *Gr. Gr.* § 68. 17. obs. 9.

καὶ δικαίως...καὶ ἀδίκως, *sive, sive.* Cf. 135. 140. 'De Redit.' 20. Similarly *ἄν τε...ἄν τε* Dem. *Phil.* i. 35. See Schömann, Isaeus, p. 307.

σχέδον τι πάντες, 'pretty nigh all of you.' In his 'De Redit.' 19 *σχέδον τι ἅπαντες.* Cf. Schömann, Isaeus, p. 398. Schäfer, *Appar. Crit. Dem.* v. p. 144.

πολλοὺς λόγους ποιεῖσθαι, 'to make many words, to say much.' Shilleto (Dem. *Fals. Leg.* 103) remarks, that "any verb in Greek may be resolved into the cognate substantive with *ποιεῖσθαι.*" So in this oration, 6, we have *κατηγορίαν ποιεῖσθαι = κατηγορεῖν.* So 9 *ἀκρόασιν ποιεῖσθαι = ἀκροᾶσθαι*, and in 10 *ἀπολογίαν π.*, and in Aeschin. *Fals. Leg.* 29 *δέησιν π.*, etc. etc.

δεήσομαι ὑμῶν, 'I shall beg of you things just and easy for you to grant, and to me of great importance to obtain from you.' So 149 *ταῦθ' ὑμῶν δέομαι.* Cf. 9. 'De Redit.' 23. Both the infinitives are here used *exegetically.* See Notes ad § 9 and ad § 60.

καὶ...τε.. καί. Cf. 48. 51. 60. 107, and Krüger, ad Xen. *Anab.* i. 2. 18.

§ 2. **οὐδεμίας...οὔτε...οὔτε.** This is quite regular to have a preceding *οὐδεὶς subdivided* by *two οὔτε*'s (not by two *οὐδέ*'s). Cf. § 147. So Hyperides, *Orat. Funebr.* vii. 33 *οὐδένες γὰρ τῶν γεγονότων οὔτε περὶ καλλιόνων οὔτε πρὸς*

ἰσχυροτέροις ἠγωνίσαντο. Cf. Dem. *Fals. Leg.* 107. 215. 228. 254. Aeschin. *Ctes.* 149. *Timarch.* 78. Therefore in Dem. *Fals. Leg.* § 339 (ed. Shilleto) we must read *οὐδεὶς ὑμῶν οὔτε τῶν νόμων οὔτε τῶν ὅρκων κρείττων γέγονε.* The same holds good of *μηδεὶς...μήτε...μήτε.* See *Myst.* 87. 89. Dem. *Cor.* 257. On the other hand, *one οὐδέ* can follow *two* οὔτε's = *Neither...nor...nor yet.* Plat. *Rep.* vi. p. 492E οὔτε γὰρ *γίγνεται οὔτε γέγονεν οὐδὲ οὖν μὴ γένηται* (= *nor yet will take place*). Cf. *Myst.* 29. Hyperid. *Lycoph.* xiii. 13. Plat. *Rep.* vi. p. 499B. *Legg.* i. p. 637A. Isaeus, *Nicostr. Herod.* § 11. So also *one μηδέ* can follow *two μήτε's.* See Plat. *Meno,* p. 96c. Dem. *Phil.* i. § 43.

μοι...καταστήσας. The case of the participle is here accommodated to the preceding *ἐγώ.* So Aeschin. *Ctes.* 53 *μοι...προδιδούς. Ibid.* 223 *σοι...φέρων.* Cf. Schomann, Isaeus, p. 259. 462.

ἐγγυήτας καταστ. 'give bail.' Cf. 17. 44. 134. Antiphon, v. 17. Lysias, xiii. 24. For *δεσμοὶ incarceration* and *δεσμὰ* (De Reditu, 15), *chains,* see Rutherford, *New Phryn.* p. 353. Here the first is employed. In the oration contr. Alcibiad. 4, we find *δεσμὸς = δεσμοί.*

γνώσεσθαι τὰ δίκαια, 'that you will determine (cf. 9. 142) what is just, and not allow me to be destroyed.' For *παύειν* with participle (its regular construction), cf. 51. 54. 58. Goodwin, *Gr. Gr.* p. 304. Also, though rarely, with infinitive. See Kruger ad Thuc. i. 35. § 3.

μέλλετε. See Note ad § 51.

§ 3. **περὶ τῶν ἐθελοντῶν,** 'about those who voluntarily put themselves into danger': a phrase very common in the

Orators. See Antiphon, p. 21. § 1 (ed. Blass). Lysias, xiii. 17. Isocr. iv. 113. Plat. *Menex.* p. 243A.

μὴ ἠθέλησαν, 'were not willing to remain in the city.' Cf. 4. 9. 19. 21. 121. Here μὴ, because a merely *supposed* case. See 31. 32. 58. 59. 72. 73. 78. 114. Aeschin. *Ctes.* 87. 229 (where οἱ τετιμημένοι may be defended as = *si qui essent hujusmodi*). Cf. Hermann, *Vig.* n. 267. Cobet. *Orat. Philol.* p. 142. Schäfer, Plut. v. p. 6. 142. "μὴ rem *cogitatam* significat," Schneider (ad Plat. *Rep.* iii. p. 402A).

καταγνόντες αὑτῶν, 'having pronounced themselves guilty of wrong-doing.' See Hadley, *Gr. Gr.* § 752. *a.* In § 32 we have ἀσεβεῖν καταγνῶναι, *to condemn of impiety.*

γιγνώσκετε, *sentitis.* Cf. 5. 131. 133. 150. Dem. *Olynth.* iii. § 1.

δίκαιοί ἐστε ἔχειν, 'it is right that you should have.' See Hadley, *Gr. Gr.* § 944. *a.*

"καὶ μὴ προκαταγιγνώσκειν ἀδικεῖν, delenda suspicor," Dobree. But see 32.

§ 4. "αὐτίκα, *for example.* Frequent in Attic writers. Ar. *Plut.* 130. Plat. *Protag.* p. 359B. Phaedr. p. 235B," Pape.

ὅτι λέγοιεν, 'that my enemies said that I would not be likely to stay in the city, but would be sure to run away.' The optative, as frequently *post verba dicendi*, to indicate a *reported statement*, resting upon the authority of some one different from the speaker or writer; as Xen. *Anab.* i. 2. 21 ἧκεν ἄγγελος λέγων ὅτι λελοιπὼς εἴη Συέννεσις τὰ ἄκρα. Cf. 122. ὡς ἄρα. Cf. 54. 137. This formula is used

to introduce what the speaker alleges to be a *gross falsehood* (Aeschin. *Ctes.* 13. 137. Dinarch. *c. Dem.* 48. Dem. *Cor.* 22. *Fals. Leg.* 224), or, at least, a *very erroneous impression* (Aeschin. *Ctes.* 54. 60). οἰχήσομαι. The future indicative is selected, to express the *undoubting confidence* of his enemies that he would adopt this latter course. See Schafer, *Appar. Crit. Dem.* ii. 492. iv. 445. Plut. iv. 389. Kruger, *Gr. Gr.* § 54. 6. obs. 2. οὔτε...τέ. So also Hyperid. *Euxen.* xxvi. 24. Xen. *Mem.* iii. 4. 1. Dem. *Phil.* i. 51. Eur. *Hippol.* 302. Soph. *Rex.* 653. *Electr.* 342. Similarly *μήτε...τέ* Dem. *Olynth.* i. 10. See Elmsley ad *Med.* 431.

τί γὰρ ἂν καὶ βουλόμενος. 'for with what intent would Andocides face so dangerous a trial?' The ἂν belongs to the optative: for the "optativus interrogans semper ἂν comitem habet, quiquid dicat Hermannus." Those who care to see what can be said for the *omission* of ἂν in this formula may turn to Hermann, *Vig.* n. 108, and p. 741. Reisig. "De ἂν particula," p. 132 foll. Schomann, Isaeus, p. 254. 255.

πάντα τὰ ἐπιτήδεια. See Note ad § 5.

ἔστι...ὑπάρχουσα. Porson (Eur *Hec.* 358) remarks on the unfrequency of such combinations. See also Schafer's note ad *Hec.* 358. Cf. Aeschin. *Ctes.* 10. *Timarch.* 113. Dinarch. *c. Dem.* 40. 47.

διδομένη, 'which was given him.' See Note ad § 16.

"δωρεὰ, praemium, scilicet." Dobree.

εἰς τί ἀποβλέψας: Here ἀποβλέπειν εἰς = *look to with expectation*. Cf. Xen. *Anab.* vii. 2. 18. In which sense ἀποβλέπειν πρὸς is also found. See Xen. *Oecon.* xvii. 2.

Mem. iv. 2. 2. *Anab.* iii. 1. 25. In Dem. *Olynth.* iii. § 1 *ἀποβλέπειν* with *εἰς* and with *πρὸς* are interchanged in the same sentence.

ὁρᾷ τὴν πόλιν. A good example of *anticipation;* for *ὁρᾷ ὡς ἡ πόλις ἡμῶν διακεῖται.* So 133 *οὓς ὑμεῖς ἴστε οἷοί εἰσιν.* Cf. 30. 52. 139. 141. See Krüger, *Gr. Gr.* § 61. 6. obs. 2. Porson ad Eur. *Hec.* 1030. Shilleto, Dem. *Fals. Leg.* § 225. Cobet, *Nov. Lect.* p. 196.

§ 5. **τε γὰρ,** =*namque.* Cf. Xen. *Conviv.* viii. 2. viii. 29. *Hellen.* vi. 5. 33. Thuc. iv. 10. 52. v. 26. vi. 17. vii. 81. See Schäfer, Plut. iv. 324. v. 229. *Appar. Crit. Dem.* ii. 579. Shilleto, *Fals. Leg.* § 176. Dindorf, *Ar. Pax,* 402. Bernhardy, *W. S.* p. 483. Some scholars (e. gr. Böhme), however, have actually questioned this usage.

" **πάντα τὰ ἀγαθά.** Omitti solet articulus in hac phrasi," Dobree. The Orators, however, are not very consistent in this point. In Andocid. 'De Pace' 9 and 38, we have *ταῦτα τὰ ἀγαθά.* But in 5 and 7 of the same oration *ταῦτα ἀγαθά.* Liddell also cites *τἆλλα πάντα ἀγαθὰ* from Isocr. 165D. 'For I would not consent to be elsewhere and enjoy all my possessions, if deprived of my country; but granting that the city is so circumstanced as my enemies themselves say, I would much rather choose to be a citizen of it, than,' etc. "Hunc aoristum (*στερέσθαι*) Graecitas, quod sciam, ignorat. Atque *στέρομαι* ipsum per se valet i. q. *ἐστέρημαι,*" Schäfer (Plut. vi. 390).

ἐπέτρεψα, 'I left it to you to determine concerning,' etc.

§ 6. **παρασγέσθαι,** 'to show more favour to me who am making my defence than to my accusers, knowing that,

even if you hear both sides impartially, it is unavoidable that the one who is making his defence be at a disadvantage.' "κἂν triplex est, primum καὶ ἐν, secundum καὶ ἄν, tertium καὶ ἐάν, quod est *et si*." Hermann (Viger, n. 324). ἐξ ἴσου. Cf. Herod. vii. 135. Aesch. *Suppl.* 406. So § 144 ἐκ τοῦ δικαίου = δικαίως. Cf. Xen. *Anab.* i. 9. 19. So also Xen. *Anab.* i. 9. 16 ἐκ τοῦ ἀδίκου = ἀδίκως. *Oecon.* xiv. 3 ἐξ ἑτοίμου = ἑτοίμως. Andocid. 'De Pace' 33 ἐκ τοῦ φανεροῦ = φανερῶς. Cf. Aeschin. *Ctes.* 125.

ἐκ πολλοῦ χρόνου. 'for a long time back.' Cf. Dem. *Phil.* i. § 1.

καὶ συνθέντες. 'and having devised their charge.'

τὴν κατηγορίαν ἐπ. See Note ad § 1.

§ 7. πολλοὶ ἤδη. 'many before now.' Cf. 138. 140. Soph. *Oed. Rex.* 981. Antiphon, v. 3.

πολλὰ καὶ δεινα. See Schäfer, *Appar. Crit. Dem.* iii. 218. Dobree, *Advers.* 546.

παράχρημα. 'have been straightway convicted of lying, so plainly, that you would much more gladly inflict punishment on the accusers than on the accused.' For ἐξηλέγχθησαν with participle, see Hadley, *Gr. Gr.* § 981. For ὥστε ἂν λαβεῖν, compare Andocid. 'De Redit.' 5 ὥστε μηδὲν ἂν φέρειν. Dem. *Cherson.* 35 ὥστε μὴ ἂν δύνασθαι. Xen. *Conviv.* ix. 6 ὥστε τοὺς παρόντας συνειδέναι ἄν. Isocr. *Panath.* p. 237 ὥστε μηδέν' ἂν γενέσθαι πονηρόν. Dobree adds "Isocr. De Bigis, 7. p. 348, a. Isocr. Aegin. *init.* Post futurum. Porson, Opusc. p. 217.

οἱ δὲ αὖ. 'whilst others, again,' etc. See Note ad § 52.

ἡνίκ' οὐδὲν, 'when it was no longer of any avail to the sufferers.' Cf. 150. See Dobree, *Advers.* 618. Krüger, *Gr. Gr.* § 48. 3. obs. 7.

ὁπότ' οὖν, 'since therefore many such cases have happened before now, it is reasonable that you do not give credence at once to the words of my accusers. For whether,' etc. For *εἰ*, cf. 10 *fin.*, and for *ὁπότ' οὖν*, cf. 89 *init.*

πρὶν ἂν ἀκούσητε. Contra, in Antiphon, p. 11. § 29 (ed. Blass) *πρίν γ' ἤδη ὦσι*, *minus ἄν*. Aeschin. *Ctes.* 60 *πρὶν ἀκούσῃ*. "Recte abest particula ἂν, quia *statim dicturus est* Orator illa, quae audiri vult," Hermann. Cf. Not. ad § 69. "This omission of ἂν is found even in prose authors of the highest class. In this case the thought is represented as *not at all problematical*," Krüger (*Gr. Gr.* § 54. 17. obs. 3). In other words, when ἂν is present, the result is represented as *more doubtful*. See Harper, "Powers of the Greek Tenses," p. 131 foll. Hermann, Opusc. iv. p. 108. Schneidewin, Hyperid. p. 41. Bohme, Thuc. i. 137. § 2.

§ 8. **πότερον ἐκ τῶν**, 'whether with the last words (*ψεῦδῆ* etc.), that they laid an information against me illegally, or about the decree of Isotimides, that it is obsolete,' etc. For this decree, see § 71. The construction of the last clause is that mentioned in the Note ad § 4 *fin.* Krüger (*Gr. Gr.* § 65. 1. obs. 4) makes a distinction between *ὅτι* and *ὡς post verba dicendi*, according to which *ὅτι* is prefixed to statements which are correct and true, and *ὡς* to such as are represented to be false, or, at least, mere assertions. Andocides, however, has disregarded this rule, so far as *ὡς* is concerned, seven times in this speech alone; 10. 22.

29. 33. 36. 44. 58. Aeschines also has disregarded it, in his use of ὡς, in *Ctes.* 27. 32. 50. 205; and has even prefixed ὅτι to a statement which he unquestionably wishes to be considered *false* (*Ctes.* 131. *Fals. Leg.* 125). This rule, however, does generally hold good.

εἴτε καὶ ἐξ ἀρχῆς, 'or whether I shall inform you of all that took place from the beginning.' Cf. six lines lower down.

ἀλλ' ἕκαστος, 'but each of you has some point, to which he might wish me to answer first.' Here we may notice, that ὅσα ἂν βούληται, *as many as he wishes*, in the optative becomes ὅσα βούλοιτο, *as many as he wished*; while ὅσα βούλοιτ' ἂν (the "optativus potentialis") = *as many as he could wish*—which is the construction in this passage. See Goodwin, "Moods and Tenses," p. 134. *Gr. Gr.* p. 276. Kruger, *Gr. Gr.* § 54. 14. obs. 3. Badham, Plat. *Phileb.* p. 73. On the other hand, such sentences as Xen. *Anab.* i. 5. 9 ὅτῳ ἂν θᾶττον ἔλθοι, where the particle comes immediately after the relative, and *before* the verb, are to be regarded as cases of *suppressed protasis* (εἰ ἔλθοι). So Isaeus, *Dicaeog. Hered.* § 33 ὡς ἂν αὐτοὶ γνοῖεν. Scilicet εἰ γνοῖεν. Thuc. viii. 54 ὅπῃ ἂν αὐτοῖς δοκοίη. Scilicet εἴ τι πράττειν δοκοίη. These last constructions, which some scholars have questioned, the reader will find fully and satisfactorily defended ap. Schomann, Isaeus, p. 306. 368. 441. Schafer, Plut. v. p. 102, and Kruger ad Xen. *Anab.* i. 5. 9.

μοι εἶναι δοκεῖ. "δοκῶ and δοκῶ μοι and μοι δοκεῖ = *I think*. On the other hand σοι δοκεῖς is not found," Ruther

ford (*Babr.* p. 6). Dem. *Phil.* i. § 31 δοκεῖτε δέ μοι, For μηδὲν with δοκεῖ, see Note ad § 56.

τὰ πραχθέντα: a 'variata locutio' for the πάντα τὰ γενόμενα just preceding. The Orators were fond of thus *translating their own words* by other and more simple expressions. So Andocides having used the word κληδὼν (*Myst.* 130) immediately afterwards translates it by the simpler word φήμη. So also in 30 and in 93, and frequently so in Aeschines.

§ 9. **καὶ αὐτοὺς**, 'that you are prepared to give a just decision, even of your own accord.' For this emphatic position of καὶ αὐτοὺς, cf. 89. 109. Dem. *Cor.* 43. Aeschin. *Timarch.* 76. Hyperid. *Euxen.* xlvii. 12. For γιγνώσκειν = *decide, determine*, cf. 81. 107. 142.

περὶ πλείστου, 'deeming this of the highest importance, to vote according to your oaths.' Very frequently an Infinitive is used *exegetically* of a preceding demonstrative. So four lines lower down we have τάδε...ποιήσασθαι ἀκρόασιν. So also in § 23 τοῦτο...τολμῆσαι. So again in § 60 ταῦτα... εἰπεῖν. See Schäfer, *Appar. Crit. Dem.* v. 400. Schömann, Isaeus, 186. 188. Krüger, *Gr. Gr.* § 57. 10. obs. 6. Sometimes the demonstrative is omitted; as in Eur. *Alcest.* 879 τί γὰρ ἀνδρὶ κακὸν μεῖζον ἁμαρτεῖν πιστῆς ἀλόχου; *for what misfortune is greater for a man than this* (τούτου), *to lose a faithful wife?*

συνέχει τὴν πόλιν, 'holds the state together.' Eur. *Suppl.* 312 τὸ γάρ τοι συνέχον ἀνθρώπων πόλεις τοῦτ' ἔστι.

οὕτως ἔχειν. Young students may be fitly reminded that this formula does *not* correspond to the Latin *ita se habere*,

inasmuch as ἔχειν with adverbial forms in -ως is invariably intransitive = εἶναι; and that the similar forms with ἐστι are comparatively *rare*, especially in prose Greek. Paley, indeed, ad Aeschyl. *Agam.* 1366, where δικαίως ἦν appears in the next line, did propose to furnish us with another example (ἦν πρεπόντως); and Bremi (ad Dem. *Cor.* 274), where we have ὁρῶ διωρισμένα οὕτω πως τὰ τοιαῦτα. φανήσεται τοίνυν ταῦτα πάντα οὕτως, annotates on the last word, "οὕτως, sc. ὄντα." Whereas the construction is οὕτω διωρισμένα (to be supplied from the sentence above). Cf. Lobeck, *Phryn.* p. 389. All that can be said for such formulae as καλῶς ἐστιν etc. will be found ap. Schneider ad Plat. *Rep.* viii. p. 584A. Cf. Kruger, *Gr. Gr.* § 62. 2. obs. 3.

ὑμῶν δέομαι ... ἀκροασαμένους (not ἀκροασαμένων). This change from the case required by the Verb (the *genitival object*) to the *accusatival subject* of the infinitive (ψηφίζεσθαι), so far from being irregular, or unusual, is the constant habit of the Greek writers; and it is precisely the *grammatical concord* (see § 56) that is rarely found. So in § 37 we have δέομαι ὑμῶν προσέχοντας τὸν νοῦν ἀναμιμνήσκεσθαι. Cf. 89. 141. And so in Xen. *Oecon.* xi. 23 συμφέρει αὐτοῖς φίλους εἶναι. And in Dem. *Fals. Leg.* § 395 ὑμῖν συμφέρει...τιμωρησαμένους ποιῆσαι. Dem. *Phil.* i. § 47 κακούργου ἐστὶ κριθέντα ἀποθανεῖν. And so through the whole range of Greek literature. See Brunck ad Ar. *Plut.* 287. Kruger, § 55. 2. obs. 7. Paley (Aeschyl. *Prom.* 225) has overlooked this. The construction in the next line is παύσασθαι τὴν ἀκρόασιν (= ἀκροάσασθαι) τῆς ἀπολογίας μου, where the position of μου is irregular, as in Hyperid. *Euxen.* xxv. 9.

"ὑπονοεῖν τὰ λεγόμενα, *to hear what is said with some suspicion*," Dobree (*Advers.* 174). See Note ad § 139.

διὰ τέλους, 'to the end.' Cf. Xen. *Oecon.* xvii. 10.

τότε ἤδη, 'then at length.' Aeschin. *Ctes.* οὕτως ἤδη. And frequently so ἐνταῦθ' ἤδη.

§ 10. ἡ ἔνδειξις, 'the information.' See Böckh, *Publ. Econ. Ath.* p. 373. 392 (ed. 1842).

περὶ τῶν μυστηρίων. Reiske takes this as in apposition to περὶ αὐτῆς τῆς αἰτίας, *that is to say*, "about the Mysteries." But the construction even then remains embarrassed through the omission of εἶτα δὲ (=*and then*), which in Andocides, at least, is the usual correlative to πρῶτον μὲν—43. 46. 47. 50. 56,—though in § 144 we find ἔπειτα δὲ, and in § 132 ἔπειτα alone. I am, therefore, inclined to suspect that, in the original text, εἶτα δὲ came in before περὶ τῶν μυστηρίων. I recently collated a ms. in the British Museum, in which the aberrations were at the rate of fourteen to every three paragraphs; and as regards *omissions*, in one passage twenty-six consecutive words were left out, while omissions of eight, or more words, were of frequent occurrence. Proof enough that the omission of εἶτα δὲ in this passage is, at least, a possibility.

"It was under this head, of caricaturing and divulging the Eleusinian Mysteries, that the first impeachment was prepared against Alcibiades," Grote, *Hist. Gr.* vi. p. 12. See Note ad § 12.

ὡς οὔτε, 'that neither have I committed any impiety, nor laid any information, nor made any confession, nor yet,' etc. With regard to these statements of Andocides, see Note ad § 23. For οὔτε...οὔτε...οὐδὲ, see Note ad § 2.

The agent in the dative, instead of ὑπὸ with genitive, is common enough with perfects passive, and commoner still with perfect participles passive. See 29. 63. 70. 71. But such constructions as πέπρακται ὑπ' ἐμοῦ are certainly *not* common. See Note ad § 56.

§ 11. **ἦν μὲν γὰρ ἐκκλησία**, 'a public assembly was held for the generals who were going to Sicily.' Notice that when a noun, having the article prefixed, is followed by a preposition, the article is always *repeated before the preposition* (τοῖς στρατηγοῖς τοῖς εἰς). Cf. 16. 41. 62. 96. Aeschin. *Ctes.* 24. 41. 51. 74. 88. 107. 143. 148. 150. 153. etc. etc. So Inscript. Astypal. 156 (Cauer, *Dilect. Inscript.* p. 105. ed. 1883) τᾶς στοᾶς τᾶς παρὰ τὸ πρυτανεῖον. Id. 154 τῶν ἄλλων τῶν παρ' αὐτοῖς (Cauer, p. 104). In Aeschin. *Ctes.* 27 we must read τῶν ἔργων τῶν ἐπὶ, and ibid. 187 τῷ Μητρῴῳ τῷ παρά. In such matters mss. should have no weight.

τριήρης ἡ στρατηγὶς = ἡ τοῦ στρατηγοῦ τριήρης, the flagship of Lamachus.

"The armament was nearly ready to sail, the galley of Lamachus was already lying at anchor outside the harbour," Thirlwall, *Hist. Gr.* iii. p. 372. "The vessel of Lamachus, who was impatient to start, was already out in the roads." Curtius, *Hist. Gr.* iii. p. [illegible]. Cf. Grote, vi. p. 12, and especially Boeckh, *Publ. Econ. Ath.* p. 267. ed. 1842.

Πυθόνικος. See Curtius, *Hist. Gr.* iii. p. [illegible]. Grote, vi. p. 12, foll.

κίνδυνον ἀρεῖσθαι. "Lege *αἱρεῖσθαι*," Dobree. Eur. *Heracl.* 504 κίνδυνον αἱρεῖσθαι μέγαν. For the construction, see Note ad § 51.

ἀποδείξω, *will prove*. Cf. 24. 29. 33. 'De Redit. 3. 'De

Pace,' 4. Lysias, iii. 40. Aeschin. *Ctes.* 48. Aeschines, however, elsewhere uses ἐπιδείξω in this sense (*Ctes.* 50. 57. 61. 182. 200. 203. *Timarch.* 52. 67. 72. *Fals. Leg.* 50. 162.), and ἀποδείξω in the sense of *appoint*.

μεθ' ἑτέρων, for μετ' ἄλλων. Cf. 29. 30. See Schömann, Isaeus, p. 281. Schäfer, *Appar. Crit. Dem.* iv. 67. v. 117. As σὺν ἄλλοις means *in company with*, *along with*, and μετ' ἄλλων, *in confederacy with*, *ope aliorum usus* vel *adjutus*, it follows that μετ' ἄλλων is very rarely used *objectively*. See Shilleto ad Dem. *Fals. Leg.* § 333. To the instances there cited add Dinarch. c. *Dem.* 59 ἐπειδὴ σὲ καὶ τοὺς μετὰ σοῦ ἀποπέφαγκε. Cf. also Aesch. *Ctes.* 74.

καὶ ἐὰν, 'and if you pass a vote of immunity to the person to whom I urge you to vote it, a servant of one of the men here will describe the mysteries to you, though he is uninitiated.' This, again, is no instance of κελεύω with dative—a construction which does not appear in Attic Greek. See Note ad § 40. Cf. § 12. There is also no occasion to translate ἐρεῖ in this passage by "*shall* describe." Indeed, I know of no passage in genuine Greek where the future *must* be so translated. οὔτις ἐποίσει (Hom. *Il.* A. 89) I take to be merely a confident *assurance* and *prediction*, "No one will lay heavy hands upon you while I am alive." The other rendering would not only be a threat, but an insult also to the other chiefs. Of course, such forms as οὐ κλέψεις, οὐ φονεύσεις, and the frequently recurring Grammarians' phrase οὐκ ἐρεῖς (Lobeck's *Phryn.* p. 151. 152. 159. 179. 196), for μὴ λέγε, have no pretensions to be considered Greek at all.

χρῆσθέ μοι. So again in § 26 we have *χρήσασθέ μοι*. Blass' text exhibits *χρῆσθε ἐμοὶ* in our present passage, which I have had no hesitation in correcting into *χρῆσθέ μοι*. In *all* such constructions with the imperative the Greeks use only the *enclitic* forms (*δός μοι*, not *δός ἐμοί*). See 13. 14. 15. 18. 28. 34. 46. 76. 82. 85. 86. 87. 96. 112. 123. 127. of this speech. Dr. Donaldson once quoted a supposed instance of *δὸς δ' ἐμοί*, that is, ΔΟΣΔΕΜΟΙ, which the copyists ought to have written out *δὸς δέ μοι*. So in Aeschin. *Timarch.* 50 we have *καὶ τελευταίαν δέ μοι λαβέ*, which might easily have been blundered into *δ' ἐμοὶ λαβέ*. Cf. by all means Brunck's text ad Soph. *Phil.* 152 with the texts of Dindorf and Hermann ad loc. A notable illustration is Xenoph. *Conviv.* iii. 4, where the copyists, who ought to have written out ΗΓΕ into *ἤ γε*, have given us *ἦγε*, which is too un-Attic even for Xenophon. "*ἦγε* alienum est ab usu Atticorum," Dindorf (in Steph. Thes. Par.) See also Σακελλάριος, *Λέξικον* in voc.

§ **12. τοὺς ἀμυήτους**, 'to order the uninitiated to withdraw.' See Shilleto, Dem. *Fals. Leg.* § 19. "Aeschin. *Ctes.* 70. 10 et 39 *μεταστησάμενος τοὺς ἰδιώτας*, *having moved that strangers do withdraw*," Dobree (*Advers.* 542).

"A slave was brought forward, who had witnessed the performance, and who mentioned the perpetrators, among them Alcibiades by name. On this head Alcibiades had unquestionably offended," Curtius, *Hist. Gr.* iii. [illegible]. "The matter of fact alleged against Alcibiades—the mock celebration of the mysteries,—was not only in itself probable, but was proved by reasonably good testimony against him and some of his intimate companions," Grote, *Hist. Gr.* vi. 13.

αὐτοὺς δ' ἰέναι ἐπὶ, 'to go personally to fetch,' etc. So

six lines lower down αὐτοὺς εἶναι, that these were the persons who personally officiated. Cf. 105. So Aeschin. *Ctes.* 72 ἢ πολεμεῖν αὐτοὺς, to carry on the war alone. For ἐπὶ with verbs of motion = *to fetch*, see Krüger, *Gr. Gr.* § 68. 42. obs. 2. So 15 ᾤχοντο ἐπ' αὐτόν.

"They went to fetch the slave (Andromachus by name) whom Pythonicus had indicated," Grote, *Hist. Gr.* vi. 13.

γίγνοιτο. See Note ad § 4.

"In the house of Polytion, a mansion as conspicuous for its magnificence, as its owner seems to have been for his luxury and prodigality," Thirlwall, *Hist. Gr.* iii. 373. "We must presume that he verified this affirmation by describing the Mysteries,—the test which Pythonicus had offered," Grote, *Hist. Gr.* vi. 13.

συμπαρεῖναι δὲ, 'and that others also were present, and saw what was going on; and that slaves also were present.' For this infinitive, which Dobree (*Advers.* p. 114.) calls "*Infinitivus Continuationis*," see Note ad § 65. Notice also the arrangement of the conjunctions:— Ἀλκιβιάδην [a]μεν...τούτους [b]μεν...συμπαρεῖναι [b]δε...παρεῖναι [a]δε. Here the first μὲν has its correlative in the *second* δὲ, and the second μὲν its correlative in the *first* δέ. Cf. Dem. *Fals. Leg.* 109. 122 *init.* Dem. *Cor.* 31. 214. Aeschin. *Ctes.* 53. 258. See Krüger, *Gr. Gr.* § 69. 16. obs. 2. Buttmann, *Mid. Excurs.* xii. Shilleto, Dem. *Fals. Leg.* § 159.

§ 13. **ἀπέγραψε**, 'denounced.' Cf. 15. 17. 19. 34. 43. 47. So 23 ἀπογραφή, denunciation.

λαβὲ καὶ ἀνάγνωθι. In 47 we have ἀναγίγνωσκε. "λαβὲ statim et celeriter peragendum. ἀναγίγνωσκε aliquid temporis postulat," Schömann (Isaeus, p. 236.) For καὶ *hortantis*, see the passages referred to in the note ad § 11.

τούσδε Ἀνδρομ. ἐμήνυσεν, 'informed against.' Cf. 14. 15. 16. 17. 35. 42. So *μήνυσις*, information. Cf. 15. 16. 18. 23. 25.

§ 14. **πρώτη μὲν**, 'this was the first information that was laid by Andromachus.' So Aeschyl. *Prom.* 251 *μέγ' ὠφέλημα τοῦτ' ἐδωρήσω*, this was a great benefit which you bestowed. Dem. *Cor.* 150 *κενῇ προφάσει ταύτῃ κατεχρῶ*, this is an empty pretext which you misapplied. Lysias xii. 37 *ταύτην γὰρ ἐσχάτην δίκην δυνάμεθα λαβεῖν*, for this is the most extreme punishment which we can inflict. See also Note ad § 39.

ὑπὸ Ἀνδρομάχου. There is no more certain test of the accuracy of individual Greek writers than their use of the passives (or equivalent forms) with *ὑπὸ* and a genitive. In the best writers this genitive almost invariably denotes *personal*, or at least *living* objects. Thus, while Aeschines in his three orations, containing 6,016 lines, exhibits five instances where such objects are *inanimate* and *impersonal* (*Ctes.* 7. 207. 239. *Timarch.* 178. *Fals. Leg.* 62.), Xenophon in his "Convivium" and "Oeconomicus" (in which latter work I can discern no grammatical or stylistic reasons for questioning its authorship), though he uses *ὑπὸ* with a genitive only forty three times, yet has no less than twenty two examples of this faulty construction in the space of 3,466 lines! and in one passage (*Oecon.* xix. 11) has three such in the same paragraph. On the other hand, in the three genuine orations of Andocides not one single instance is to be found (for *δεσμῶν* in § 2 implies living agents; nor yet one in Hyperides, if we except *c. Dem.* xix. 16, where it has been inserted by his editors.

Διόγνητε. "Diognetus, Pisander and Charikles were named commissioners for receiving and prosecuting inquiries," Grote, *Hist. Gr.* vi. 11.

ζητήτης, 'commissioner of inquiry.' See Böckh, *Publ. Econ. Ath.* p. 158 (ed. 1842).

§ 15. **μέτοικος,** 'a resident alien.' These had to pay a tax of 12 drachmas for permission to reside; and though they paid property tax as well, and discharged certain public services, enjoyed no civic rights. See Böckh, *Publ. Econ. Ath.* p. 537. 540. Cf. Grote, vi. 8. Curtius, iii. 328. "Andromachus was followed by a new informer, an alien named Teucer, who had quitted his residence at Athens, and now offered, upon assurance of impunity, to make important revelations both as to the profanation of the Mysteries and the mutilation of the Hermae," Thirlwall, *Hist. Gr.* iii. 387.

ἐπαγγέλλεται, 'he notifies the Senate, that if they would grant him immunity, he would give information about the profanation of the Mysteries, as having been himself an active participant, and would inform about the others (cf. 13. 14) who committed it in conjunction with himself (cf. Not. ad § 11); and what he knew about the mutilation of the Hermae.' For *ἐπαγγέλλομαι*, see Pape's *lex.* For *οἱ*, see Note ad § 40. Andocides repeats this account in § 34.

Grote, however, contests his accuracy (vi. 22), adding, "Thucydides (vi. 27. 53. 61) recognizes none as having been put to death except those against whom Andocides himself informed." Thirlwall (iii. 500) speaks more cautiously :—"The language of Thucydides (vi. 60 *ὁ μὲν αὐτός τε καθ' ἑαυτοῦ καὶ κατ' ἄλλων μηνύει τὰ τῶν Ἑρμῶν*) would certainly convey the idea that Andocides charged himself with the mutilation; but I am rather inclined to think that Thucydides only meant to say that Andocides disclosed the share which he himself and the others had in the business."

ᾔδειν. It must be borne in mind that the Greek of Andocides (a contemporary of Thucydides and Antiphon) belonged to the best period of Attic literature. In his

time, therefore, such a form of the third person as ᾔδει, for ᾔδειν, was certainly not in use. See Rutherford, *New Phryn.* pp. 226. 234. 235. 238. *Babr.* p. 81. 82. Cobet, *Nov. Lect.* p. 11. *Var. Lect.* p. 382. Cf. Arist. *Vesp.* 558. *Pax*, 1182.

ψηφισαμένης τῆς βουλῆς. The genitive absolute may appear either (1) *without* the article; as *γεγενημένης ἡμέρας*, when it was day. *Θεμιστοκλέους ἄρχοντος.* These for the most part convey a *temporal* meaning = general statement of time within ill-defined limits; or (2), when the reference is specific, *with* the article; as Aeschin. *Ctes.* 161 *τοῦ νεανίσκου* (Alexander) *παροξυνθέντος.* Cf. Andoc. *Myst.* 95. 96. 97. What great latitude the Greeks allowed themselves in the use of the genitive absolute will be apparent from the following:—Aeschin. *Ctes.* 45 *ἀπειπούσης βουλῆς καὶ δήμου καὶ φυλετῶν.* Id. *Fals. Leg.* 26 *Ἀμύντου τετελευτηκότος καὶ Ἀλεξάνδρου.* Ibid. 138 *ὅρκων καὶ συμμαχίας γεγενημένης.* *Timarch.* 43 *διαπειλησαμένου τοῦ Μισγόλα καὶ Φαίδρου καὶ* κελευόντων ἀκολουθεῖν.

αὐτοκράτωρ, 'invested with full powers.' Cf. his 'De Pace,' 6. 33. 39. Plat. *Legg.* x. 875B. Thuc. ii. 65. iii. 62.

§ 16. ἡ γυνὴ Ἀλκμεωνίδου....αὕτη. A *Nominativus pendens.* So 29 *οἱ λόγοι...τούτων οὖν.* Cf. also 95 *init.* See Porson, *Eur. Orest.* 1645. *Phoen.* 472. Dobree, *Advers.* p. 39.

"From her name we must suppose her to have been a kinswoman of Alcmaeonides," Thirlwall, *Hist. Gr.* iii. [illegible]. "The names bespeak her great rank and family in the city," Grote, *Hist. Gr.* vi. [illegible].

Ἀγαρίστη ὄνομα αὐτῇ. So in 12 we had *Ἀνδρόμαχος*

αὐτῷ ὄνομα ἦν. But the form is not very classical, and might have been better expressed by ὄνομα δ' εἶχεν, in which case, however, the name (Ἀγαρίστη) would have been in the *nominative*, as ὄνομα ἔχειν = ὀνομάζεσθαι. Herod. vi. 103 τοὔνομα ἔχων Μιλτιάδης. Id. v. 52 ὁ δὲ τέταρτος τῶν ποταμῶν οὔνομα ἔχει Γύνδης. See Schäfer, *Schol. Apoll. Rh. Index* in voc. "*Nominativus*." See his note also ad ii. p. 209.

γενομένη δὲ καὶ Δάμωνος, 'and who had also been the wife of Damon.' Here we have γενομένη, *who had been*, not the definitive and distinctive form ἡ γενομένη, *she that had been*. So Aeschin. *Ctes.* 202 κακοῦργον ἄνθρωπον οἰόμενον τοὺς νόμους ἀναιρήσειν, 'who thinks to overturn,' etc. *Ibid.* 253 τὸν ἄνθρωπον ἐπ' ὀνομάτων διὰ τῆς πολιτείας πλέοντα, 'who sails through his politics upon words' (Arist. *Pax*, 699. Soph. *Antig.* 189.) Cf. Aeschin. *Ctes.* 16. When the article is added, we have an attributive apposition, giving a *definition* of what precedes; as Aeschin. *Ctes.* 40 ὁ ἕτερος τῶν νόμων, ἤτοι ὁ τὴν ἐξουσίαν δεδωκὼς, ἢ ὁ ἀπαγορεύων, '*the one that gave* the permission, or' etc. See Kruger, *Gr. Gr.* § 56. 13. obs. 1. Schäfer, Plut. v. 5. 156. *Appar. Crit. Dem.* v. 298.

τῇ παρά. See Note ad § 11 *init.* Shilleto, *Fals. Leg.* § 279. Ὀλυμπιεῖον, the temple of Olympian Zeus. But all such words ought to be *proparoxytone*. See Lobeck, *Phryn.* p. 367-371.

μυστήρια ποιεῖν. The strictly correct order is, that the subject of the infinitive *follow*, and the object of the infinitive *precede* the infinitive, as here. So Dem. *Phil.* i. 23 ἀκούω ξενικὸν τρέφειν ἐν Κορίνθῳ τὴν πόλιν. Cf. *Ibid.* 19.

Thuc. iv. 73 *οἰόμενοι σφίσιν ἐπιέναι τοὺς Ἀθηναίους*. Antiphon, v. 39 *ἐγὼ δέ φημι ταῦτα οὐ λέγειν αὐτόν*. And so the *prose* writers *passim*. In the 'Anacreontica' xiii. 1 we have *οἱ μὲν καλὴν Κυβήβην τὸν ἡμίθηλυν Ἄττιν λέγουσιν ἐκμανῆναι*, where the article also helps to indicate the subject. Observe also, that where we have *two* infinitives, the governing infinitive should stand *last*. See Dem. *Phil.* i. 15. 19. Cor. 58. 104. 128. 210. Therefore, the oracular response, *said* to have been given to King Pyrrhus in *Latin*,—'Aio te, Aeacida, Romanos vincere posse"—whose mother-tongue must have been Greek (Cauer, *Delect. Inscript.* p. 173-175), could not possibly have been misconstrued by him, if accurately expressed in Greek, *φημί σε, Αἰακίδη, νικᾶν δύνασθαι τοὺς Ῥωμαίους*.

ἐπὶ ταύτῃ, 'in consequence of this information.' Cf. 18. 25. 30. 49. Schomann, Isaeus, p. 441, 463.

§ 17. **ἔτι μήνυσις μία**, 'one more information was laid.' *Λυδὸς ὁ Φ.*, 'Lydus the slave of Pherecles.' Cf. 19.

"Lydus, slave of a citizen named Pherekles, stated that the like scene had been enacted in the house of his master, in the deme Themakus, giving the names of the parties present," Grote, *Hist. Gr.* vi. 42. Cf. § 22.

καὶ ἀπογράφει, 'and he both denounced the others, and asserted that my father was present.' It must be noticed that, in all such constructions, the words *τούς τε ἄλλους* (or, as often, *τά τε ἄλλα*) are always governed solely and exclusively by the verb (or participle) of the *first* clause, while the object that follows *καί* (*καὶ τὸν πατέρα ἔφη*) is governed solely and exclusively by the verb of the *second* clause; the *καί*, in fact, introducing a quasi-independent

sentence, having its own verb and its own object, however awkward may seem the result in an English rendering. Thus Andocid. 'De Pace,' 39 τά τε ἄλλα ἀπωλέσαμεν καὶ τὰ τείχη ἔλαβον οἱ Λακεδαιμόνιοι. Cf. Xen. *Anab.* i. 3. 3. *Hellen.* iii. 5. 6. *Cyrop.* i. 3. 8. Thuc. v. 80. Plat. *Politicus*, p. 270c. *Legg.* p. 666B. Plut. *Fab.* xxiv. *init.* So also with participles ;—Lycurg. *Leocrat.* § 100 τά τε ἄλλα ὢν ἀγαθὸς ποιητὴς καὶ (=he also) τοῦτον τὸν μῦθον προείλετο ποιῆσαι. Cf. Dem. *Fals. Leg.* § 152., where ἐκπώματα belongs exclusively to προὔπινεν, and not at all to φιλανθρωπευόμενος. That Shilleto wrote hastily upon this passage may be conceded ; but that will hardly lower that eminent scholar in the estimation of any one who knows under what circumstances his Demosthenes was edited.

ἐγκεκαλυμμένον, "*pallio involutum*," Reiske. Observe also μὲν...δὲ, *non mutato subjecto*, that is, not contrasting two different persons (18. 19), but two different conditions or actions of the *same* person. Cf. 20. 31. 36. 48. 50. 63. 89. 99. 114. Schäfer, *Plut.* vi. 442. *Appar. Crit. Dem.* iv. 111. 186.

Σπεύσιππος δὲ βουλεύων, 'Speusippus, who was a member of the senate, delivered them over to the Dicastery.' Cf. 22. 66.

"An hoc licebat cuivis Senatori?" Dobree. "There are several circumstances not easily intelligible respecting this γραφὴ παρανόμων which Andokides alleges that his father brought against the senator Speusippus before a Dikastery of 6000 persons (a number very difficult to believe), out of whom he says that Speusippus only obtained 200 votes. But if this trial took place at all, we cannot believe that it could have taken place, until after the public mind was tranquilized

by the disclosures of Andokides,—especially as Leogoras was actually in prison along with Andokides immediately before these disclosures were given in," Grote, *Hist. Gr.* vi. 42.

For the phrase *ἐν ἑξακισχιλίοις*, see Böckh, as quoted in the Note ad § 87.

ἐγράψατο παρανόμων, 'brought an action against Speusippus for illegal proceedings.' See Böckh, *Publ. Ec. A.* 380. 382. The full form is *γραφὴν παρανόμων ἐγράψατο.* "*δίκη, ἡ ἰδία. γραφὴ δέ, ἡ δημοσία*," Herodian (ap. Lobeck, *Phryn.* p. 472).

μετέλαβε. For the penalties attaching to a failure to obtain a fifth part of the votes, see Böckh, *Publ. Econ. Ath.* p. 345. 359. 379 (ed. 1842). Hermann, *Pol. A.* § 144.

§ 18. **οὗτοι.** This word refers solely to Philippus and Alexippus; for *οὗτος* (like the German *dieser*) ought always to refer to the *person last mentioned*. See 47. 66. 68. Aeschin. *Ctes.* 171. 241. 244. 254. *Timarch.* 54. 62. Dinarch. *c. Dem.* 6. 22. 58. 77. Hyperid. *Euxen.* xxvii. 26, xxxix. 1. So S. John, Ep. i. 5. 20 *καί ἐσμὲν ἐν τῷ υἱῷ αὐτοῦ Ἰησοῦ Χριστῷ. οὗτός ἐστιν ὁ ἀληθινὸς θεός.*

ἐπὶ τῇ Λ., 'in consequence of the information of Lydus.' See Note ad § 16.

§ 19. **ἠκούσατε...μεμαρτυρήκασιν.** Dobree calls attention to the interchange of aorist and perfect. So also in § 25 *ἀνέγνων...μεμαρτυρήκασιν.*

εἰπεῖν...ἔλεξαν...οὗτοί φασιν (20). Here Andocides uses these three verbs as pretty nearly synonymous. Kruger (*Gr. Gr.* § 65. 1. obs. 4), makes *φάναι* to be subjective—*to express his opinion, assert*, and *λέγειν* and *εἰπεῖν* to

be objective, λέγειν = *speak* (with reference to the purport), εἰπεῖν = *speak* (with reference to the expression), as εἶπε ταῦτα, *expressed himself in this form of words*. Cf. also Cobet, *Nov. Lect.* p. 121. On the other hand, the rarity of the formula ἐγὼ εἶπον may be, and probably is, a mere matter of accident; but the fact remains, that this particular expression is probably without example in Attic prose. "ἐγὼ εἶπον inusitatum," Schneider (Plat. *Rep.* v. p. 449c.)

οὕτω γὰρ, 'for in this way it is right that one make one's defence, that is, whilst reminding you of the words of the accusers, to refute them.'

ὡς ἐγὼ μηνύσαιμι, 'that I gave information about the mysteries, and denounced my own father as present, and became informer against my own father.' For the statement here made by Andocides, see Thirlwall and Grote as cited in Note ad § 15. He uses the *optative* designedly (not the indicative) to have it implied that their statements are *false*. So again 40. 41. 63. 110. 113. 137. Cf. Hermann, Soph. *Oed. Rex*, 525.

λέγοντες. This participle serves to illustrate an important principle affecting the whole language, and which, in the prose writers especially, needs to be clearly understood, namely, the employment of the *predicative participle*, as distinguished from the *attributive participle*. By this is meant an *anarthrous* participle, always subjoined in sense, and almost always brought in towards the close of the sentence, and forming a *general predicate* of the preceding actions, words, etc. Aeschin. *Timarch.* 71 ἀξιώσουσί με

μάρτυρας παρασχέσθαι διαρρήδην μαρτυροῦντας ὅπου ἔπραττεν, πρᾶγμα ἀναιδὲς λέγοντες. Dinarch. *c. Dem.* 48 *Δημοσθένης περὶ ἐμοῦ τολμήσει λέγειν, ὡς ἄρα ἐμοῦ κατέγνω πρότερον ἡ βουλή, πρᾶγμα κατασκευάζων οὐ γεγενημένον.* See also an excellent example in Hyperid. *Orat. Funebr.* vii. 39. The importance of this principle will be clearly seen on turning to Thuc. viii. 66, in the sentence beginning *κατὰ δὲ αὐτὸ τοῦτο*, etc. On the other hand, the *attributive participle* is restricted to the use of the article *plus* participle with their intermediates, if any, and may be illustrated by the following sentence; *οἱ τότε τὰ ἑαυτῶν ἀναλαβόντες εὐθὺς ἐπ' οἴκου ἀνεχώρησαν.* Sometimes we find both the attributive and the predicative participle in the same sentence; as Dinarch. *c. Dem.* 76 *οἱ μὲν πρότερον ὄντες λαμπροὶ Λακεδαιμόνιοι πρὸς τὴν πόλιν ἡμῶν ἧκον δεόμενοι τῆς σωτηρίας.*

ὑπομεῖναι. See Note ad § 3.

λαμβανόμενος, 'taking hold of.' In this sense the verb is restricted to the middle voice. See Hadley, *Gr. Gr.* pp. 236. 261.

§ 20. **καίτοι.** This form always takes a finite verb, while *καίπερ* always takes a participle. Not till the time of the later writers do we find them interchanged. See Kruger, *Gr. Gr.* § 56. 13. obs. 2 Held, ad Plut. *Timol.* p. 334. Schafer, Plut. iv. p. 425. Donaldson, *Journal of Philol.* vol. i. p. 219.

μείναντά τι παθεῖν, 'to remain and suffer death through me.' Thuc. iv. 38 *εἴ τι ἐκεῖνοι πάθοιεν.* Dem. *Phil.* i. 11 *καὶ γὰρ ἂν οὗτός τι πάθῃ.* "Ista *μείναντά τι παθεῖν*, etc. nescio quid duri et hiulci habent," Dobree.

ἐν ᾧ, 'in which case it was not possible for him to escape one of the two greatest evils; for if I appeared to have given true information against him, it remained for him (ἦν to be repeated) either to die through me, or, if saved himself, to kill me.' For δοκῶ with *aorist* infinitive=to *have* spoken, see Dem. *Cor.* 102. 207. Aeschin. *Fals. Leg.* 124. For this ellipsis of θατέρου, cf. Soph. *Electr.* 1320. Andocides gives us the full form in his 'De Reditu,' 7 δυοῖν κακοῖν τοῖν μεγίστοιν θάτερον ἑλέσθαι. For which, in this Oration, § 57, he has δυοῖν τὸ ἕτερον ἑλέσθαι, and in his 'De Pace,' 28 δυοῖν θάτερον ἑλέσθαι. Cf. Hermann, Soph. *Electr.* 1312. Dinarch. *c. Dem.* 10. Aesch. *Prom.* 778. The form δυεῖν, generally supposed to be *Attic*, was on the contrary absolutely unknown in genuine Attic Greek. See Schneider, Plat. *Rep.* p. 470B. Ellendt, *Lex. Soph.* vol. i. p. 454. Kühner, *Gr. Gr.* vol. i. p. 487 (ed. 2nd). Rutherford, *New Phryn.* p. 290. "ἢ γὰρ ἐμοῦ. Del. malim γὰρ, vel ἦν γὰρ ἢ ἐμοῦ," Dobree. A simpler correction would be ἦν γὰρ ἐμοῦ.

οὕτως εἶχεν. οὕτως, de *sequentibus*, *i.e.*, for ὧδε, is not common in good writers. See Krüger, *Gr. Gr.* § 51. 7. obs. 3. Schäfer, Plut. iv. p. 334. 345. *Appar. Crit. Dem.* ii. p. 215. 280. In Aeschin. *Ctes.* § 49 I would read λέγει γὰρ οὗτος.

ἐσώθην ἐγὼ καὶ ὁ πατήρ. For this construction, see Goodwin, *Gr. Gr.* p. 193. Hadley, *Gr. Gr.* p. 204. Cf. Schömann, Isaeus, p. 462. Bernhardy, *W.S.* p. 416. 424.

§ 21. **ἂν οἴεσθε**, 'do you suppose his friends would either permit him to stay in the city, or would give security for him, and not rather deprecate such a course, and beg him

to go away where he was likely both to be safe himself and not to destroy me?' The ἂν, of course, belongs to the infinitives, and not to *οἴεσθε*. This position of ἂν (ahead of the verb) is very common with such verbs as *οἶμαι*, *φημὶ*, *δοκεῖ μοι*, *ἡγοῦμαι*, and the like. So Andoc. *Myst.* 139 *πάνυ ἂν αὐτοὺς οἶμαι ὀργίζεσθαι*. Dinarch, *c. Dem.* 82 *οὐκ ἂν ἔφασκεν ἐξελθεῖν*. Thuc. iii. 89 *οὐκ ἄν μοι δοκεῖ τὸ τοιοῦτο ξυμβῆναι*. See Rutherford, *New Phryn.* p. 446.

ἀλλ' οὐκ, *and not*. Cf. § 56. Aeschin. *Ctes.* 141. 142. 178. 256. See especially Schafer, *Schol. Apoll. Rh.* ii. 218. Dobree, *Advers.* p. 528. For this, *καὶ οὐ* is often substituted. See Dem. *Cor.* 25. 104. 127. 218. Aeschin. *Ctes.* 99. 104. Schneider, Plat. *Rep.* p. 621 B. "**ὅπου ἄν**. melius puto *ὅποι*. Delendum certe ἄν," Dobree. Blass has bracketed the ἂν; but it is of no importance. If ἂν be left in, *ὅπου ἂν ἔμελλεν* = *where he would have been likely*; if omitted = *where he was likely*. In any case it could not here belong to *σωθήσεσθαι*; neither is ἂν ever really found with the future. "Prorsus aliena est ab Atticis haec constructio," Dindorf (ap. Steph. Thes. in voc. ἄν). Cf. Rutherford, *New Phryn.* p. 401. Not one of those scholars who profess to believe in the correctness of such a construction has been able to offer even a plausible theory as to what the force of ἂν *cum futuro* really is; for it is explicable neither from what we know of the particle, nor from what we know of the tense. Besides, its supposed office is already adequately discharged by other forms (Baumlein, *Gr. Mod.* p. 154. 161).

§ 22. **Σπεύσιππον.** See Note ad 17.

αὐτὰ ταῦτα, *these very things*. So 'De Pace' 3 *δι' αὐτὸ*

τοῦτο, on this very account. Cf. *Myst.* 30. Contra, Dem. *Olynth.* ii. 8 *διὰ τῶν αὐτῶν τούτων*, by the very same means. Ibid. 26 *διὰ τούτων τῶν αὐτων πράξεων*, by the very same conduct.

οὐδεπώποτε. "**οὔποτε, οὐδέποτε** cum verbo *futuri* temporis, *οὐπώποτε, οὐδεπώποτε* cum verbo temporis *praeteriti* construuntur," Brunck's *Index Aristoph.* See Lobeck, *Phryn.* p. 457. 458. Brunck. ad Ar. *Eccles.* 384. *Av.* 956. *Thesm.* 32. Kidd ad Dawes, *M.C.* p. 375. Late writers use even such constructions as *οὐκ ἂν οὐδεπώποτε πάθοις*, and *μηδέπω γελῶ*, and *οὐδεπώποτε* with a *present* indicative. See Lobeck, *l. c.*

εἰς Θημακὸν ὡς Φερεκλέα. **εἰς** with the first, because a *deme*, and *ὡς* with the second, because a *person*. Cf. Dem. *Fals. Leg.* 152. *Phil.* i. 48. Dinarch, *c. Dem.* 20. 28. 58. 68. Aeschin. *Ctes.* 133. 162. *Timarch.* 51. 52. 57.

"*ὡς* pro *εἰς* ab Atticis de *re animatâ* dici solere animadvertunt grammatici, ut Thomas Mag. p. 933; rarissime autem de *re inanimatâ*," Hermann. Xenophon, *Cyrop.* v. 3. 13 has *ὡς τὸ φρουρίον ἄγοντες*. See Brunck, *Index Aristoph.* in voc. *ὡς*. Elmsl. ad Soph. *Rex*, 1481. Goodwin, *Gr. Gr.* p. 237. 242.

τὰ ἀνδράποδα = τοὺς δούλους. Cf. Xen. *Hellen.* i. 6. 15. The words are not ordinarily synonymous. See Göller ad Thuc. v. 9. Böckh, *Publ. Econ. Ath.* p. 409 (ed. 1842).

καὶ μὴ τοὺς μὲν, 'and not to refuse (*μὴ ἐθέλειν*) to examine those who delivered up their slaves, and compel to do so those who were not willing.' For *μὴ* with the participle, see Note ad § 31. I have here, with Müller, admitted *μὴ 'θέλοντας*, in place of Blass' *μὴ θέλοντας*. In Attic *prose* the form *θέλω* was only used in certain tradi-

tional and stereotyped phrases, such as *θεοῦ θέλοντος*, *ἂν θεὸς θέλῃ*, *εἰ θέλεις*, *κἂν θέλωσιν*. On the other hand, I feel bound to mention that *ἐθέλειν* and *θέλειν* are similarly *interchanged* in Hyperides, *Euxen.* xxiv. 21 and xxv. 10. Here, however, Cobet reads *μὴ ἐθέλειν*. Cf. Rutherford, *New Phryn.* p. 416. Pape *Lex.* in voc. *ἐθέλω*. Those who wish to compare really scientific workmanship with its exact opposite, may compare Pape's article on *ἐθέλω*, as it stands in his last (third) edition, with Liddell's treatment of the same, in his seventh edition. The comparison will be instructive.

τί ὑπελείπετο...ἀλλ' ἤ, 'what was left to Speusippus to say, except,' etc. See Dobree, *Advers.* p. 107. 528. Hadley, *Gr. Gr.* p. 327., and cf. 86. 90.

§ 23. ἡ μήνυσίς τις ἐμή.

"The story which Andocides represented himself to have communicated to the Senate is probably not the story which he really did tell—certainly not that which his enemies represented him as having told; nor does it agree with the brief introduction of Thucydides (vi. 60), who tells us that Andocides impeached himself along with others as a participant in the mutilation. We may be sure, therefore, that the tale which Andocides really told was something very different from what now stands in his Oration. But what it really was we cannot now make out." Grote, *Hist. Gr.* vi. p. 40. See also the remarks of Thirlwall, *Hist. Gr.* iii. p. 392, 360. We must remember that this Oration was delivered some fifteen or twenty years afterwards.

μὴ ὅτι, 'not to say mine against any other person, but if even there be one of any other person's against me,' etc. Cf. Aeschin. *Ctes.* 46. 167. *Timarch.* 122. Xenoph. *Conviv.* ii. 26. vi. 2. *Hellen.* ii. 3. 35. Kruger (*Gr. Gr.* § 67. 14. obs. 3) says, "*μὴ ὅτι* is used elliptically, in place of *μὴ*

εἴπω (=let me not say) ὅτι, μὴ εἴπῃς ὅτι=not only not." See Hermann, *Vig. n.* 267. *Transact. Philol. Soc.* 1854. No. 5. p. 101. Buttmann, *Mid.* § 5 b. Schäfer, *Appar. Crit. Dem.* i. p. 265. For ἀπογραφή, see Note ad § 13. ἑτέρου here for ἄλλου, see Note ad § 11.

οὐδένα πώποτε, 'I do not know any one who has ever said...who thought this only to be needful—to have the impudence to bring an accusation.' Almost always in this (οὐδεὶς πώποτε) order; in the reverse order, in the anonymous line,

γυνὴ γυναικὸς πώποτ' οὐδὲν διαφέρει.

For the infinitive τολμῆσαι, as *exegetical* of the preceding τοῦτο, see Note ad § 9; and for οὐδένα...οἵ, see Krüger, *Gr. Gr.* § 58. 4. obs. 4.

§ 24. **οὕτως ἀξιῶ,** 'so now I request of you who know that they are liars, both to account them vile, and to take that fact as a proof; because if they are manifestly convicted of lying as regards the most formidable of their charges, I shall doubtless easily prove them to be liars as regards their much lighter charges.' For χρῆσθαι τεκμηρίῳ, cf. 'De Pace,' 3, and for ἀποδείξω, see Note ad § 11.

§ 25. **αἱ μὲν μηνύσεις,** 'in this way these four informations were laid.' ὧδε is here used irregularly for οὕτως. Cf. Note ad § 20.

οἳ δὲ ... αὐτῶν, 'and I read you the names of those who fled,' etc. For this *epanaleptic* use of αὐτὸς, whereby it is brought in at the close of the sentence, superfluously for the sense, cf. Note ad § 132, and see Krüger, *Gr. Gr.* § 51. 5. obs. 1. Schömann, Isaeus, p. 382. Schäfer, Plut. v. p. 77.

Appar. Crit. Dem. i. p. 448. iv. p. 449. Similarly οὗτος. See 12. 30. 149. Shilleto, ad Dem. *Fals. Leg.* § 77. More rarely so ἐκεῖνος. See Kuhner, *Gr. Gr.* vol. ii. p. 568, 569 (ed. 2nd).

ἀνέγνων ... μεμαρτυρήκασιν. See Note ad § 19.

τῶν γὰρ φυγόντων, 'for of those who fled in consequence of the profanation of the mysteries, some died in exile, while others are present,' etc. This latter clause is repeated in § 35. For ἐπί, see Note ad § 16. In the Orators, *the exiles* is always οἱ φεύγοντες, not οἱ φυγόντες. See Franke ad Aeschin. *Ctes.* 129. Cobet, *Var. Lect.* p. 355.

§ 26. **ἐν τῷ ἐμῷ λόγῳ,** 'in the time allotted to me for my speech.' Cf. 35. 55. But a commoner form for this in the Orators is ἐν τῷ ἐμῷ ὕδατι. See Shilleto ad Dem. *Fals. Leg.* § 64. But instead of ἐγὼ οὖν I suspect Andocides wrote ἐγὼ μὲν οὖν, which is the usual formula for *transitions*.

ἢ οὐχ ἕκαστοι, that is, ἢ ὅτι ἕκαστοι οὐκ ἔφυγον. See Note ad § 56.

ἀπέδειξα. I would prefer ἔδειξα here. Cf. Dobree, *Advers.* p. 535. Some documents may have been read out after the close of § 24; but our present text exhibits no such proofs.

χρήσασθέ μοι. See Note ad § 11.

σιωπῶ καὶ παραχωρῶ. These *might* be taken as for σιωπήσομαι καὶ παραχωρήσομαι. See Schomann, Isaeus, p. 202. 207. But the present is the usual tense in these formulae; Aeschin. *Ctes.* 165 παραχωρῶ σοι τοῦ βήματος,

ἕως ἂν εἴπῃς. Which passage also gives us the *full* expression.

§ 27. **περὶ τῶν μηνύτρων ... περὶ δὲ τούτων.** These last three words form a sort of *epanalepsis* (=resumption) of the foregoing *περὶ τῶν μηνύτρων*, 'about the rewards for discovery—about these, I say, both the informers were disputing, and,' etc. Cf. 30. 80. 149. 'De Pace,' 1. Pape (*Lex.* in voc. *οὗτος*, c) cites as illustrations Herod. iv. 16 *οὐδὲ Ἀριστέης...οὐδ' οὗτος ἔφησε προσωτέρω ἀπικέσθαι, therefore not even he.* Xen. *Anab.* i. 10. 18 *ἦσαν δ' αὗται, these were, as I have said, four hundred.* See Krüger ad Xen. *Anab.* ii. 3. 20, and *Gr. Gr.* § 51. 5. obs. 1. Shilleto, Dem. *Fals. Leg.* § 76. § 77. *μηνύτρων*, 'rewards for discovery of offenders.' See Böckh. *Publ. Econ. Ath.* p. 248 (ed. 1842). Only in the plural. For Pisander, see Note ad § 36.

φάσκων πρῶτος εἰσαγγεῖλαι. So 139 *φησὶ πολίτης εἶναι.* Cf. 140 *fin.* But when speaking of *another* person, *φάσκων εἶναι υἱὸν αὐτοῦ* 127. Cf. 42 *init.* 'De Redit.' 9. In all such sentences, the *subject* of the infinitive is in the *nominative*, when it is identical with the subject of the leading verb; when different, in the *accusative* :—Thucyd. iv. 28 *Κλέων οὐκ ἔφη αὐτὸς, ἀλλ' ἐκεῖνον (Νικίαν) στρατηγεῖν.* Cf. Antiphon. v. 42. Xen. *Hellen.* ii. 1. 26 (ed. Dindorf). Herod. vii. 136. vi. 67. Dem. *Olynth.* iii. 21. Isaeus, *Menecl. Hered.* § 7. So Aeschin. *Ctes.* 81 *ἡγήσατο τὸν μὲν Φιλοκράτην ἀπολεῖσθαι, τοὺς δὲ ἄλλους κινδυνεύσειν, αὐτὸς δὲ εὐδοκιμήσειν καὶ πιστὸς φανήσεσθαι.* Demosth. *Fals. Leg.* 260 *εὐθὺς ἡγούμην αὐτὸς περιεῖναι δεῖν αὐτῶν.* Cf. Aeschin. *Ctes.* 132. 175. 214. On the other hand, in this construction, the *reflexive* and *personal* pronouns are in the *accusative:*

Plat. *Sympos.* 175 οἶμαι ἐμὲ παρὰ σοῦ πολλῆς σοφίας πληρωθήσεσθαι. Herod. i. 34 Σόλων ἐνόμισεν ἑαυτὸν εἶναι ὀλβιώτατον. Aeschin. *Ctes.* 180 ὑπολάβετε ὑμᾶς αὐτοὺς εἶναι ἀγωνοθέτας πολιτικῆς ἀρετῆς. See Schaefer, Eur. *Or.* 1120. *Phoen.* 488. Plut. v. p. 66. *Appar. Crit. Dem.* ii. p. 648. Hermann, *Vig. n.* 151. 378. Again, when the personality of the nominative to the leading verb is *mixed up with* the personality of *other* individuals, the subject of the infinitive is in the *accusative*:—Aeschin. *Timarch.* 49 λέγει ὁ Πάτροκλος ἐν τῷ ὕπνῳ περὶ τοῦ ὁμοταφοὺς αὐτοὺς (himself and Achilles) γενέσθαι. If he had spoken of *himself alone*, we should have had περὶ τοῦ αὐτὸς ἀκήδεστος εἶναι. This rule is also pretty strictly observed even as regards *res inanimatae*:—Thuc. i. 91 ἡ πόλις τετείχισται ἤδη, ὥστε ἱκανὴ εἶναι. Cf. Thuc. i. 12 *init.* Plat. *Charmid.* p. 153B καὶ μὴν ἤγγελταί γε δεῦρο ... ἥ τε μάχη πάνυ ἰσχυρὰ γεγονέναι καὶ πολλοὺς τεθνάναι = ἡ μάχη ἤγγελται ἰσχυρὰ γεγονέναι, καὶ (ἤγγελται) πολλοὺς τεθνάναι.

ὑπὲρ τῆς βουλῆς.

"Androcles, one of the Senators, contended that the Senate collectively ought to receive the money—a strange pretension, which we do not know how he justified," Grote, *Hist. Gr.* vi. p. 33.

§ 28. **ἐν τῷ τῶν θεσμοθετῶν**, 'that those of their body who had been initiated, after hearing the informations .. in the Dicastery of the Thesmothetae, should decide the case.' "An hic latet ἐν τῷ Θεσμοφορίῳ?" Dobree. Compare Aristoph. *Thesm.* 627.

"The Eleusinian Mysteries, originally enjoined by the goddess Demeter herself, in her visit to Eleusis, to Eumolpus and the other Eleusinian patriarchs, and transmitted as a precious hereditary privilege in their families, were celebrated annually in the month of Sep-

tember under the special care of the Basileus, or second Archon. The reader will find the fullest information about these ceremonies in Lobeck's 'Aglaophamus,' and in the dissertation called *Eleusinia* in K. O. Müller's 'Kleine Schriften,' vol. II. p. 242," Grote, *Hist.* vi. p. 42.

Παναθηναίων τῷ ἀγῶνι. It is customary in Greek that words which mark a *date* or *epoch* should be *anarthrous*, especially when used with a preposition; as μεχρὶ δείλης, ἅμα ἕῳ, ἀπ' ἀνατολῶν ἐπὶ δυσμὰς, μετὰ Ἰλίου ἅλωσιν. Cf. Schäfer, Plut. iv. p. 465. "The dative of *place*, as also the dative of *time*, do not appear in Attic Greek without ἐν, except in a small class of frequently occurring words," Rutherford, *Babr.* p. 26.

§ 29. **περὶ μὲν τῶν.** Notice that, when οἱ μὲν, οἱ δὲ, are preceded by a preposition, these words stand in the reverse order, περὶ μὲν τῶν, περὶ δὲ τῶν. Sometimes, however,—and more frequently than Cobet (Hyperid. p. 8) would have us believe,—this rule is neglected. See Aeschin. *Ctes.* 9. Aristoph. *Plut.* 559. *Lys.* 593. *Eccles.* 625. *Vesp.* 94. Cf. Böhme, Thuc. iii. 61. § 1. Krüger, *Gr. Gr.* § 50. 1. obs. 13, and especially § 68. 5. obs. 1. Rutherford, *Babr.* p. 44.

ὧν ἕνεκα. I have here, and in § 86, restored ἕνεκα, in place of Blass' εἵνεκα, as I hold it as certain that neither εἵνεκα nor οὕνεκα is admissible in good Attic prose, and that the only forms allowable in prose of the age of Andocides were ἕνεκα and ἕνεκεν. Schömann (Isaeus, p. 481) is doubtful as to ἕνεκεν; but it is too well attested to be called in question. We find it also four times in the papyrus-copy of Hyperides; *contr. Dem.* xxiv. 17. *Orat. Funebr.* ii. 4. xi. 35 and 41 (ed. Blass). See also Wecklein *Curae Epigraphicae*, p. 36. But εἵνεκα stands on a

different footing, and may be classed with ὄγε, which, however, actually appears in Xenoph. *Conviv.* iii. 4. "ἕνεκα tantum et ἕνεκεν Thucydides," Göller (*Index Thucyd.*). Cf. Thom. M. p. 307. Schäfer, *Appar. Crit. Dem.* ii. p. 564. Dindorf in Steph. Thes. Neither is εἵνεκα allowable in the Tragic writers. "In the *Orators* εἵνεκα and οὕνεκα are doubtful. See Benseler ad Isocr. *Areop.* p. 351 foll.," Kühner, *Gr. Gr.* vol. i. p. 688 (ed. 1869).

εἰσεληλύθατε, 'have come into court to judge.' See the passages cited by Dobree, *Advers.* p. 536.

οὔτε ὡμολόγηκα, 'nor have I made any confession about the mysteries (see Grote as cited in the Note ad § 23), nor yet is there any offence of mine towards the two goddesses, either great or small, not even one.' For *οὐδὲ εἷς* (which is by no means identical with *οὐδείς*, inasmuch as *οὐδείς* = *nullus*, while *οὐδὲ εἷς* = *ne unus quidem*), see Schafer, Eur. *Hec. Index* voc. *οὐδ' εἷς.* Schneider, Plat. *Rep.* v. p. 461c. Rutherford, *New Phryn.* p. 271. Cf. Note ad § 2.

οἱ λόγοι τῶν κατηγόρων. A *Nominativus pendens* (see Note ad § 16), but here taken up again *epanaleptically* by the clause (§ 30) *τούτων οὖν τῶν λόγων.* See Note ad § 27.

ἀνωρθίαζον, 'loudly stated.' "Harpocration: *ἀνωρθίαζον, ἀντὶ τοῦ βοῶντες ἔλεγον.* Cf. Bekker's *Anecdot.* i. p. 412. Eur. *Andr.* 1148. Aesch. *Choeph.* 271," Blass.

καὶ λόγους εἶπον ὡς...οἷα, 'and delivered speeches, setting forth (*ὡς*), when others in former days committed offences and acts of impiety towards the two goddesses, what terrible sufferings and punishments each of them endured.' The construction is rendered somewhat irregular through

the superfluous insertion of ὡς, which might be omitted without detriment to the sense. But such is the Greek habit. For a similar construction, but where the infinitive follows, see Krüger, *Gr. Gr.* § 55. 4. obs. 10. Shilleto, Dem. *Fals. Leg.* § 367. So again in § 64 ὡς οὖν κ.ὅτι ἔκαμνον.

§ 30. **τούτων οὖν**, 'of these words then, I say, or deeds, none concerns me.' For τί, see Dobree, *Advers.* p. 35. τούτων again *epanaleptic* (see note ad § 27), here of the preceding οἱ λόγοι τῶν κατηγόρων (§ 29).

ἐκείνων ταῦτα κατηγορῶ. See Hadley, *Gr. Gr.* p. 240. Pape cites Eur. *Ion*, 931 τίνα λόγον Λοξίου κατηγορεῖς; *Orest.* 28 Φοίβου ἀδικίαν κατηγορεῖν.

δι' αὐτὸ τοῦτο. See Note ad § 22.

ἢ δεινόν γ' ἂν εἴη, 'or it would be a terrible thing, if you were to be angry at me on account of the offences of others, and though you know the false charge against me, that it is set agoing by my enemies, should account it stronger than the truth.' For the transition from the optative (ὀργίζοισθε) to the indicative (ἡγήσεσθε), see Note ad § 4. τὴν διαβολὴν εἰδότες ὅτι, etc., is an instance of that common formula *Anticipation* (see Note ad § 4), and the construction is most certainly *not* ἡγήσεσθε τὴν διαβολὴν κρείττω εἶναι, εἰδότες ὅτι λέγεται. For when a participle and a verb are referred to the same object, the case of that object depends on the participle, and not at all on the verb; as in Eur. *Cyclops*, 677 ὅς μοι δοὺς τὸ πῶμα κατέκλασεν. See this principle set forth in the Note ad § 37.

δῆλον ὅτι. I have here restored δῆλον ὅτι, in place of Blass' δηλονότι. Cf. 114. where Blass has it correctly.

"δῆλον ὅτι scribendum, non δηλονότι, quod grammaticis relinquendum," Schneider (ad Plat. *Rep.* ii. p. 372c.) "Hic τὰ τοιαῦτα ἁμαρτήματα sunt *crimina quorum extant certa indicia; res manifestae*," etc., Dobree. For ὡς οὐκ ἐποίησαν, see Note ad § 94.

βάσανος...**ἔλεγχος**, where the second word is used to *translate* the first; a common habit in the Orators. See Note ad § 8.

ἐν οἷς, 'in matters wherein there is no occasion for me to be saved by beseeching you, nor yet by,' etc. οὐδεὶς can be followed by *οὐ*...οὐδέ, as also μηδεὶς by *οὐ*...μηδέ. See 49. 80. 90. Dem. *Phil.* i. 29. 36. Cf. Schneider, Plat. *Rep.* v. p. 461c. So μηδεὶς...μηδέ. See 86. Aeschin. *Ctes.* 22.

§ 31. **ἦ μὴν ψηφιεῖσθαι**, 'that you would assuredly vote what is just.' A formula especially frequent *post verba jurandi*, and then always with a *future* infinitive, when the reference is to promises to be kept; Hom. *Il.* A. 77. Soph. *Trach.* 256. Aesch. *Theb.* 531. Thuc. iv. 86. *init.* Isaeus *Menecl. Hered.* § 32. Xen. *Anab.* ii. 3. 26. But when the reference is to *facts as they are*, with a *present* infinitive. See 126. 127. So Xen. *Conviv.* ix. 6 ὥστε ἅπαντας συνομόσαι ἄν, ἦ μὴν τὸν παῖδα καὶ τὴν παῖδα ὑπ' ἀλλήλων φιλεῖσθαι, 'were loved by each other.' Xen. *Oecon.* xx. 29 νὴ Δία, ἐπομόσας λέγω, ἦ μὴν πιστεύειν σοι, 'that I certainly believe you.' See Kruger, *Gr. Gr.* § 69. 28. obs. 1. Cobet, *Nov. Lect.* p. 173.

τοῖν θεοῖν. The same form appears also in 32 and 33. But in 144 ταῖν χεροῖν. Generally speaking, the feminine dual forms of the article are seldom seen in Attic Greek,

as the forms τὼ and τοῖν were used indifferently for both masculine and feminine. Of τὰ, indeed, there is no certain example. In Soph. *Antig.* 769 Dindorf reads τὼ κόρα τώδ', and in Arist. *Equit.* 424 the present reading is τὰς κοχώνας. ταῖν, on the other hand, is better attested:—Soph. *Rex*, 1462. Plat. *Legg.* p. 775E. 955D. *Tim.* p. 79D. So ταῖνδε, Soph. *Colon.* 1145. 1290. *Electr.* 1133 (ed. Dindorf). So also ταύταιν, Soph. *Colon.* 859. 1149. *Rex*, 1504 (ed. Dindorf). ταύτα is unusual (cf. Brunck, Ar. *Pax*, 847) and in prose Greek very doubtful. On the whole question see Krüger, *Gr. Gr.* § 58. 1. obs. 3., who rejects τὰ in Attic prose. Cf. also Schömann, Isaeus, p. 345.

ἵνα τιμωρήσητε, 'in order that you may take vengeance on those who commit acts of impiety.' In § 32 we have τιμωρεῖσθαι (*punish*) τοὺς ἠσεβηκότας, and in § 60 τιμωρήσασθαι ἐκεῖνον. See Liddell *Lex.* in voc. τιμωρῶ, and cf. Hadley, *Gr. Gr.* p. 245. 262. Goodwin, *Gr. Gr.* p. 245, note 3. ἵνα, as a particle of *purpose*, differs from the other particles of purpose in that (1) it never takes ἂν when it has the sense of *in order that;* though in its *local* sense, *where*, it frequently takes ἂν; as Ar. *Plut.* 1151 ἵν' ἂν πράττῃ τις εὖ, *wherever a man is well off:* and (2) it is never construed with the *future* indicative. See Thom. M. p. 473. Krüger, *Gr. Gr.* § 69. 31. obs. Schömann, Isaeus, p. 386. In all the supposed instances of its occurrence with a *future* Schömann gives it a *relative* construction (=*where*).

τοὺς μηδὲν ἀδικοῦντας. Here μηδὲν, because the reference is, not to definite and specific individuals, but to *supposed* cases. See Antiphon, v. 65. 87. 93. vi. 3. 18., and Note ad § 3. For μὲν...δέ, *non mutato subjecto*, see Note ad § 17.

§ 32. **νομίσατε**, 'think it therefore to be no less impiety to condemn of impiety those who have done no wrong, than not to punish those who have committed acts of impiety. Wherefore I, far more than my accusers, enjoin you by the gods, both on behalf of the sacred rites,' etc. *νομίσατε οὐδὲν εἶναι* may seem a strange construction ; but we must recollect that there is a large class of verbs (mostly *verba putandi*) which take οὐ with the infinitive. *δοκεῖ μοι...οὐκ εἶναι, φημὶ...οὐκ εἶναι, ἡγοῦμαι...οὐκ εἶναι, οἴομαι ...οὐκ εἶναι*, are notable instances. The theory, of course, is that the negative, though for our convenience taken with the infinitive, really belongs to the verb ; as *δοκεῖ μοι...οὐκ εἶναι = οὐ δοκεῖ μοι εἶναι.* See Baumlein (*die griech. Partikeln*, p. 262), who has made a fairly complete collection of such verbs. Cf. Note ad § 56. Kruger, *Gr. Gr.* § 67. 1. obs. 2. Shilleto, Dem. *Fals. Leg.* 177, and for νομίζω itself, see Soph. *Rex*, 552. Thuc. i. 25. 82. 105. *μᾶλλον τῶν κατηγόρων = μᾶλλον ἢ οἱ κατήγοροι.* So Andoc. 'De Redit.' 15 *οὗτοι μᾶλλον τῶν ἀνθρώπων ἐοίκασιν ἐλεῆσαι = μᾶλλον ἢ οἱ ἄνθρωποι.* Dem. *Cor.* 124 *ταῦτα εἰδὼς οὐδὲν ἧττον ἐμοῦ ἢ ἐγώ.* Cf. Aeschin *Ctes.* 189. 192. Dem. *Cor.* 65. 89. 177. 285. 320. Hyperid. *Or. Funebr.* viii 36. Contra, in Andoc. 'De Redit.' 26 *μᾶλλον ἐκείνων = μᾶλλον ἢ ἐκείνοις.* Cf. Aeschin. *Ctes.* 47.

ἔρχονται δεῦρο, "*huc conveniunt*," Reiske.

§ 33. **εἰ δὲ οὐδὲν**, 'but since I have committed no offence, and this I prove to you plainly,' etc. So 102 *οὐκ ἂν ἐνῆν, εἰ [illegible] εἶναι.* Isaeus, *Aristarch.* § 33 *εἰ οὐκ ἂν οἷόν τε ἦν.* This construction is now better understood than when Elmsley (ad Eur. *Med.* 87) pronounced *εἰ οὐ* to be a sole-

cism. On the contrary, *post verba rogandi*, it is even common :—Aeschin. *Timarch.* 135 ἐρωτῶν εἰ οὐκ αἰσχύνομαι, 'asking me, *whether* I am not ashamed.' So Aeschin. *Ctes.* 258. *Timarch.* 84; and Krüger quotes *five* more instances of ἐρωτᾶν εἰ οὐ from Plato alone.

The same scholar proceeds to remark: "This construction of εἰ οὐ takes place, partly, because εἰ is blended with the following word into *one* notion; as οὐ πολλοὶ = ὀλίγοι Lysias xiii. 62; οὐκ ἐᾷς = κωλύεις Soph. *Aj.* 1132. Cf. Demosth. xxii. 41; οὐκ ἐθέλω = *I refuse* Thuc. iii. 55. Cf. Hom. *Il.* Δ. 300; partly, because εἰ is almost equivalent to ἐπεὶ, Andoc. *Myst.* 33. Eur. *Med.* 88. Cf. Antiph. iv. γ. 3; or, even to ὅτι, *that*, Andoc. *Myst.* 102. Lysias, xxix. 4. xxx. 32. Thuc. i. 121; or, because there is a transition to the *oratio recta*, Aeschin. *Ctes.* 242. Cf. Lysias xii. 36; or where, in antithetical sentences, the sentence with εἰ μὲν οὐ is conceived as independent—almost as a parenthesis; as in Thuc. iii. 42. Lysias xxxi. 31. Xen. *Anab.* vii. 1. 29. So also οὐκ εἰκότως is to be taken parenthetically in Thuc. vi. 80. Cf. Aeschin. *Fals. Leg.* 87. But there is more difficulty with ἐὰν οὐ φάσκῃ Lysias xiii. 76. ἐὰν οὐ φῆτε in Plat. *Apol.* p. 25 is doubtful." See Hermann, *Viger, n.* 309. and p. 741. Aeschyl. *Prom.* 1061. Schömann, Isaeus, p. 324. 325. 440. Bernhardy, *W. S.* p. 386. Shilleto, Dem. *Fals. Leg.* § 83.

ἐὰν μὴ μεταλάβῃ. See Note ad 17 *fin.* "ἡ ἔνδειξις, accusante Cephisio. Eleusine facta, τῇ εἰκάδι," Dobree.

§ 34. **τῶν ἀναθημάτων τῆς περικοπῆς**, 'the mutilation of the Hermae.' "τὰ ἀναθήματα = αἱ Ἑρμαῖ. Cf. 62," Blass. So again six lines *infra*. Cf. 37 *init.*

"Whatever else Alcibiades may have done, he was unquestionably innocent of the mutilation of the Hermae," Grote, *Hist. Gr.* vi. p. 34.

ὥσπερ καὶ ... οὕτω καί. So in § 70 καὶ ἀπολογήσομαι καὶ πρὸς τοῦτο. Cf. also 94. Hyperid. *Euxen.* xxxvii. 24 καὶ νὴ Δία καὶ δύνασαι. Cf. Aeschin. *Ctes.* 29. 32. Schömann, Isaeus, p. 200. Hermann, Soph. *Phil.* 832.

"ἃ ᾔδειν ἐκ τῶν = *quae audiverat ex*," Blass. For ᾔδειν, see Note ad § 15.

δυοῖν δέοντας εἴκοσιν = 20 - 2 = 18. So *ἑνὸς δέοντας εἴκοσιν* = 19. See Hadley, *Gr. Gr.* p. 81. Goodwin, *Gr. Gr.* p. 70.

§ 35. ἐπὶ τοῖς Ἑρμαῖς, 'in the case of, with regard to.' So § 30 *ἐπὶ τῇ τοιαύτῃ αἰτίᾳ*, 'in the case of such an accusation as this.' Where notice that *τοιοῦτος* is *such*, but *ὁ τοιοῦτος such as the above mentioned.*

ἐμήνυσεν with accusative, *informed against.* See Note ad § 13 *fin.*

Πλάτωνα. "Platonem philosophum intelligit Mitfordius: atqui annorum fere xiv erat," Dobree.

ἐν τῷ ἐμῷ. See Note ad § 26.

§ 36. Πείσανδρος.

"The public distraction was aggravated by Peisander and Charikles, who acted as commissioners of investigation; furious and unprincipled politicians, at that time professing exaggerated attachment to the Democratic constitution, though we shall find both of them hereafter among the most unscrupulous agents in its subversion." Grote, *Hist. Gr.* vi. p. 31. Cf. Curtius, *Hist. Gr.* iii. p. 328. 329.

ὄντες μὲν τῶν ζητητῶν, 'who were of the number of the commissioners of inquiry.' So in 53 *εἶναι τούτων τῶν ἀνδρῶν*. Plat. *Sympos.* p. 176B *εἰμὶ γὰρ τῶν χθὲς βεβαπτισμένων*, 'of the number of those who got well soaked yesterday.' Cf. Isaeus, *Astyph. Hered.* § 4. See Dobree, *Adv.* p. 225. 439. Bernhardy, *W. S.* p. 165. Kruger, *Gr. Gr.* § 47. 9. obs. 2. For *ζητηταί*, see Boeckh, *Publ. Econ. Ath.* p. 158 (ed. 1842). Hermann, *Polit. Ant.* § 133. 2; § 151. 5.

δοκοῦντες εὐνούστατοι εἶναι, 'reckoned, or accounted, to be very well disposed.' Cf. 60. 67. Xen. *Anab.* ii. 6. 29 *ὅσπερ τάχιστος θάνατος δοκεῖ εἶναι*, 'which is admitted to be,' etc. Demosth. *Mid.* p. 562 *Ἀλκιβιάδης λέγειν ἐδόκει πάντων εἶναι δεινότατος.* Hyperid. *Euxen.* xxxix. 6 *Διοπείθη, ὃς δεινότατος ἐδόκει εἶναι τῶν ἐν τῇ πόλει.* Cf. Aeschin. *Ctes.* 194.

ἔλεγον ὡς εἴη. Exactly so in 39 *ὅτι τούτων εἴη τῶν ἀνδρῶν τὸ ἔργον.* See Krüger, *Gr. Gr.* § 47. 6. obs. 7. Hermann, Aeschyl. *Agam.* 1355.

"They alleged the conspirators to be numerous, with the ulterior design of putting down the democracy. They insisted upon pressing their investigations," Grote, *Hist. Gr.* vi. 35. Cf. Curtius, *Hist. Gr.* iii. 329.

ὥστε ἐπειδή, 'so that, as soon as the herald had made proclamation that the senate should go to the senate house, and had taken down the flag,' etc. This is mentioned to show the alacrity of the senate in *assembling*. Compare the very similar passage in Demosth. *Cor.* 169. Liddell (in voc. *σημεῖον*) strangely enough understands the action in this passage as "a sign of *dissolving* the assembly."

ᾔειν. I have here admitted *ᾔειν*, in place of Blass' *ᾔει*, which is very questionable. See Cobet, *Nov. Lect.* p. x. and 221. Rutherford, *New Phryn.* p. 227. 234. *Babr.* p. 81. 82. Schneider ad Plat. *Rep.* x. p. 617E. *ᾔειν*, on the contrary, is well established. See Plat. *Tim.* p. 43B. 39A. 60C. 76B. *Crit.* 114D. Ar. *Plut.* 696.

οἱ δ' ἐκ τῆς ἀγορᾶς. An example of *pregnant construction of preposition* = *οἱ ἐν τῇ ἀγορᾷ ἐκ τῆς ἀγορᾶς ἔφευγον.* Cf. Xen. *Anab.* i. 2. 18, where the very same words are used.

So Dem. *Olynth.* i. § 15 ὅστις ἀγνοεῖ τὸν ἐκεῖθεν πόλεμον δεῦρο ἥξοντα. Where Schafer (*Appar. Crit. Dem.* i. p. 206), "Plene τὸν ἐκεῖ πόλεμον ἐκεῖθεν δεῦρο ἥξοντα." See Krüger, *Gr. Gr.* § 50. 8. obs. 14. Schafer, Plut. iv. p. 402. Hermann, *Vig.* p. 714.

"The signal which announced a meeting of the Five Hundred, before whom informations were commonly laid, scared the crowd from the market place, each dreading that he might be the next victim." Thirlwall, *Hist. Gr.* iii. p. 388.

δεδιότες εἷς ἕκαστος, 'fearing, each one of them, lest,' etc. But in this construction the *verb* also is usually in the *plural*. Hyperid. *Orat. Funebr.* iv. 3 οἳ οἰκοῦσιν ἕκαστος. Xen. *Conviv.* iii. 3 ὅ τι ἕκαστος ἐπίστασθε ἀγαθόν. Dem. *Phil.* i. 48 οἱ δὲ (whilst others of us) ἕκαστος περιερχόμεθα. See Kruger *Gr. Gr.* § 58. 4. obs. 5. Schomann, Isaeus, p. 337. 466. Schafer, *Appar. Crit. Dem.* i. p. 378. Bernhardy, *W. S.* p. 420. 421. Cobet, *Var. Lect.* p. 113. *Nov. Lect.* p. 142. 453. 474.

§ 37. **ἐπαρθεὶς οὖν.** 'Diocleides, therefore, being incited thereto by the misfortunes of the state...alleging that he knew those who had mutilated the Hermae, and that they were to the number of three hundred; and he stated how he had seen and fallen in with the affair.' Here notice that, when an object is referred to *two* verbs of *different* government, it is in the case required by the *nearer* verb (περιτύχοι). Cf. Demosth. *Cor.* 101. So Hyperid. *c. Dem.* xxxviii. 31 οἷς ἐβλάβης καὶ ἐλοιδορεῖ. For εἷς with numerals, see Dobree *Advers.* p. 112.

καὶ τούτοις, 'and I beg of you, while giving attention to these matters, to call to mind whether,' etc. Here τούτοις

depends on *προσέχοντες τὸν νοῦν*, and not at all on *ἀναμιμνήσκεσθαι*. The sentence, in fact, illustrates a very important principle of the language, which is rigidly observed by the best writers; viz., that, when a participle and a verb of different government are referred to the same object, the *case* of that object depends on the participle and not at all on the verb. A notable instance is Eur. *Hippol.* 663 *τῆς σῆς τόλμης εἴσομαι γεγευμένος*, 'I shall know your audacity when I have had experience of it.' So Aeschin. *Ctes.* 244 *ἐάν τῳ ἐμπεσόντα ἀποκτείνῃ*, 'if they fall on any one and kill him.' Cf. ibid. 94, 169. Thuc. i. 105 *οἱ Ἀθηναῖοι τοῖς ἄλλοις ξυμβαλόντες ἐκράτησαν*. Cf. Antiphon, vi. 51. Ar. *Nub.* 689. Eur. *Cycl.* 677. See Göller ad Thuc. viii. 52 *fin.* Schäfer, *Appar. Dem.* ii. p. 246. 283. ad Schol. Apoll. Rhod. ii. 256. Shilleto's remarks on this point (Dem. *Fals. Leg.* 152. 182. 272) must be excused, as evidently written hastily.

ἐν ὑμῖν γὰρ ἦσαν. "Haec enim quae refero in collegio vestro dicta sunt," Reiske.

§ 38. **ἔφη γὰρ εἶναι,** 'for he said he had a slave employed in the silver mines of Laurion, and that he had occasion to fetch his slave's earnings.' For these mines, see Böckh. *Pub. Econ. Ath.* p. 615 foll. (ed. 1842). *ἀποφορὰ* was the technical term applied to *a slave's earnings* whose labour was let out. See Böckh. *Pub. Econ. Ath.* p. 72. 659.

ψευσθεὶς τῆς ὥρας, 'having made a mistake about the time.'

"Diokleides said it was full moon, and the night was so bright that he began his journey, mistaking it for daybreak. On reaching the propylaeum of the temple of Dionysus, he saw a body of men, about three hundred in number, descending from the Odeon towards

the public theatre." Grote, *Hist. Gr.* vi. 35. Subsequently, when Diokleides was put on his trial (§ 65), it was recollected that the mutilation of the Hermae had been perpetrated, not at the season of the full moon, but at that of the new. See Curtius, *Hist. Gr.* iii. p. 340.

For *Propylaeum*, *Odeum*, and *Orchestra*, see Smith's *Dictn. of Antiq.* "τὸ προπύλαιον, *the fore-court*, especially of a temple; usually in the plural; Herod. ii. 101. 121. 138. Aristoph. *Equit.* 1323: mostly of the magnificent entrance to the Acropolis in Athens; τὸ τοῦ Διονύσου Andoc. i. 38." Pape. For μάλιστα with numerals (=*plus minus*), see Dobree, *Advers.* p. 115.

δείσας δὲ, 'and being afraid of them he got into the shade and sat down between the pillar and the stele, near which is the brazen statue of the general.' ὁ στρατηγὸς ὁ χαλκοῦς. So Herod. ix. 25 ὁ χῶρος ὁ Πλαταϊκός. Less frequently with proper names; τῷ Ἀπόλλωνι τῷ Πυθίῳ Inscript. Astypal. ap. Cauer. *Dialect. Inscript.* p. 151. τοῦ Ἀριστοβούλου τοῦ φαρμακωπώλου Aeschin. *Ctes.* 162. ὁ Κάδμος ὁ μέγας Eur. *Bacch.* 1315. τὸν Ξενάρη τὸν ἔφορον Thuc. v. 46. ὁ μάντις ὁ Τήλεμος Theocr. vi. 23. Cf. Dobree, *Advers.* p. 543.

ἑστάναι δέ.

"That they stood in groups of fifteen or twenty each; and that the moon was so bright, that he could discern the faces of most of them," Grote, *Hist. Gr.* vi. p. 35.

ὁρῶν δὲ αὐτῶν, 'and seeing their faces in the light of the moon, he knew the faces of most of them.'

§ 39. **ὑπέθετο δεινότατον.** If there is anything in Greek more certain than another, it is that τοῦτο πρᾶγμα, *minus* the article, for *this affair*, is a solecism of the grossest kind.

For οὗτος with a noun *omits the article* only under the following circumstances; (1) when in the form οὑτοσί, especially with proper names; as οὑτοσὶ ῥήτωρ Aeschin. *Ctes*. § 73. Τίμαρχος οὑτοσὶ Aeschin. *Timarch*. § 111. See Cobet, *Nov. Lect.* p. 629. *Var. Lect.* p. 229. (2) When followed by a relative; as ὅλην ταύτην, ἣν λέγεις κοινωνίαν Plat. *Rep*. v. p. 449E. (3) When οὗτος is used δεικτικῶς; as πολλὰ ὁρῶ ταῦτα πρόβατα, *I see here many sheep*, Xen. *Anab*. iii. 5. 9. (4) When οὗτος is the *subject*; as αὕτη γὰρ ἦν σοι πρόφασις, *for this was your pretext*, Soph. *Phil*. 1034. ἐξηγητὴν τοῦτον λαβών, *him as an instructor*, Aeschin. *Fals. Leg.* § 40. ταύτην τέχνην ἔχω, *I have this as my business*, Isocr. 'De Pace,' 4. περιπάτῳ τούτῳ χρῶμαι, *this as a constitutional exercise*, Xen. *Œcon*. xi. 14. (5) When the noun with οὗτος is accompanied by a numeral adjective; as πρώτην ταύτην χάριν Aeschin. *Fals. Leg.* 171. I suspect, therefore, that in this passage τὸ has been omitted before δεινότατον, owing to its resemblance to the last syllable of ὑπέθετο; for omissions of this kind are common enough in Greek mss. under such circumstances. Thus, in the Harley ms. of Aeschines *De Fals. Leg.* in the British Museum (No. 6322), which I recently collated, in § 184 for ἡλικιωτῶν τῶν ἐμαυτοῦ, the Harley ms. reads ἡλικιωτῶν ἐμαυτοῦ! Cf. Schäfer, ad Schol. Apoll. Rhod. ii. p. 93. With our present text we may translate, *took this upon him as his most shameful business.* See the case above marked (4). For ὑπέθετο, see the last edition (1880) of Pape's *Lexicon*, who also cites Aeschin *Timarch*. § 37. Isocr. iii. 14. A commoner form for this purpose was προείλετο.

ὅπως ἐν ἐκείνῳ εἴη, 'so that it might be in his power to

assert of whomsoever of the Athenians he pleased, that he was of the number of (Note ad § 36) those men; and of whomsoever he did not please to assert this, to say that he was not one of them.' For the usual difference between *εἰπεῖν*, *φάναι* and *λέγειν*, see Note ad § 19. For the sudden change from infinitive to *ὅτι* with finite verb, see Kruger *Gr. Gr.* § 65. 11. obs. 8. Schomann, Isaeus. p. 413. Schafer, Plut. vi. p. 364.

ὅτι τούτων εἴη. See Note ad § 36.

§ 40. Ἰδὼν δέ.

"That he saw Euphemus sitting in the workshop of a brazier, and took him aside to the neighbouring temple of Hephaestus. . . . Euphemus thanked him for the warning, desiring him to come next day to the house of Leagoras and his son Andocides," Grote, *Hist.* vi. p. 35.

For *ἰδοι*, see Note ad § 19. For the Ἡφαιστεῖον, see Dobree, *Advers.* p. 540, and cf. Note ad § 45.

οὔκουν δέοιτο, 'that he had no occasion to receive money from the state, rather than from us, so as to have us friendly to him...and bade him (Diocles) come with him (i.e. Euphemus) now.' So in Thucyd i. 4 we must take *σφίσιν* with *ὠφελεῖν*, and not with *ἐκέλευον*. And in Thucyd. iv. 30 *σφίσι* depends on *παραδοῦναι*, while the object of *κελεύειν* is *τοὺς ἐν τῇ νήσῳ ἄνδρας*. So also Thuc. viii. 38 *κελεύοντες σφίσι τὸν Ἀστύοχον βοηθεῖν*, *urging Astyochus to succour them* (*σφίσι sibi*). Kruger (*Gr. Gr.* § 48. 1. obs. 10) remarks: "with the Attics *κελεύω* takes only *accusative* with infinitive; but in Homer, and from the time of Polybius, also *dative* with infinitive." In Eur. *Cycl.* 83, for *προσπόλοις κελεύσατε*, which has no better

authority than Aldus' edition, Kirchhoff has rightly restored προσπόλους from mss. Cf. Fix's Note ad loc. "*Humanum est errare*" is indeed a proverb of general application; but it has been reserved for the erudite Dean of Christchurch to accentuate its truth by making three blunders in a sentence of five words. In the last (seventh) edition of his *Lexicon*, which has been revised throughout, in voc. κελεύω, he says "cum dat. pers. foll. by inf. *Od.* ix. 488. So in Att. Thuc. viii. 38, etc." This last passage I have given above. His misconstrue of κελεύοντες in this passage involves the further blunder of converting the *reflexive* σφίσι into an equivalent of αὐτοῖς, while leaving τὸν Ἀστύοχον to be governed by βοηθεῖν, which elsewhere takes a *dative*! In his next edition he may perhaps add Aeschin. *Fals. Leg.* § 132 πρὸς ἡμᾶς ἦλθον βοηθεῖν αὐτοῖς κελεύοντες.

οἱ. Cf. 15. 37. 41. Antiphon, v. 93. "οἱ is seldom used in Attic prose," Pape. Liddell quotes Plat. *Symp.* p. 174D. *Rep.* p. 393E. 614B. See Goodwin, *Gr. Gr.* p. 205.

ἑτέροις οἷς δεῖ, "the other parties concerned," Grote, *Hist. Gr.* vi. p. 36.

§ **41. ἥκειν ἔφη,** 'he said he came next day, and was just knocking at the door; but that my father was just then coming out and said to him,' etc. For δή, Germanice, *so eben*, see Hermann, *Vig. n.* 301b. Schneider, Plat. *Rep.* iii. p. 597B. For αὐτῷ in all such passages as this, some modern scholars, especially Bekker and Shilleto, invariably read αὑτῷ. To be guided in these matters solely by the authority of mss., where the decision turns upon the

presence or absence of an *aspirate* (Kruger, *Gr. Gr.* § 51. 2. obs. 6) would be not a little hazardous; and, on the other hand, it would be more hazardous still to choose beforehand one particular form to be used in *all* passages, as Shilleto (Praefat. Dem. *Fals. Leg.* p. viii.) would seem to have done. In Dem. *Fals. Leg.* § 57, where Schafer, Dindorf, and Bekker read *αὐτῷ*, Vomel (ad loc.) remarks: "αὑτῷ Shilleto, de suo. Perperam." Cf. Schäfer, Plut. vi. p. 496. A better rule is to consider whether the pronoun should be regarded as part of the thoughts of the narrator (*αὐτῷ*), or should be referred to the mind of the person spoken of (*αὑτῷ*). See an instructive example in Xen. *Conviv.* ix. 6.

"**ἆρά γε σέ.** *Are you then the person they are waiting for? Friends such as you are not to be slighted,*" Dobree. "*μέντοι* necessitatem consequentiae significat," Schneider (Plat. *Rep.* i. p. 339B).

τούτῳ τῷ τρόπῳ. The very same formula appears also in his 'De Pace' 20, and *ἑτέρῳ τρόπῳ* in his 'De Redit.' 18. But these, though seemingly most regular constructions, are really in direct opposition to the established *custom* of Greek authors, who greatly prefer the *accusative* (*τοῦτον τὸν τρόπον*) in such passages. This *Modal Accusative* (= accusative for defining the *manner* in which the action takes place), seems in Greek *prose* to be restricted to such forms as *τοῦτον τὸν τρόπον, τινὰ τρόπον*: *τρόπον τινά, πάντα τρόπον, ὃν τρόπον, ὅντινα τρόπον, τὸν αὐτὸν τρόπον* (though, on the other hand, always *μηδενὶ τρόπῳ*), and to a few special forms, as *πρόφασιν*, *in pretence* (Thuc.), *δίκην*, *after the manner of* (Plat.), etc. In the *poets*, however, its

use is much more extended. Aeschyl. *Prom.* 435 *στένουσιν ἄλγος οἰκτρὸν*, *lament with pitiful grief.* Pindar. *Pyth.* ix. 38 *Κένταυρος μῆτιν ἐὰν ἀμείβετο*, *responded with his counsel.* Cf. Eur. *Suppl.* 195. So Eur. *Bacch.* 72 *τὰ νομισθέντα γὰρ Διόνυσον ὑμνήσω.* Eur. *Iph. T.* 403 *κούρα δία τέγγει βωμοὺς αἷμα βρότειον.* Soph. *Aj.* 1058 *τήνδε τύχην.* Eur. *Cycl.* 32 *τὰ προσταχθέντα.* See Hermann, *Vig. n.* 10. Schäfer, Soph. *Aj.* 177. Bernhardy, *W. S.* p. 327.

ἀπώλλυε. For the imperfect *de conatu*, see Goodwin, *Gr. Gr.* p. 246. Schäfer, Plut. iv. 398. 407., v. 78. 83. 93. 99., and cf. 42. 47. 58. 60. 134. "The imperfect in Greek never has such a signification as *began to*, etc., though the aorist may," Rutherford, *Babr.* p. 21.

εἰπεῖν δὲ ἡμᾶς, 'and that we said, that we had decided to give him two talents in place of the hundred minae he was to get from the state.' For the optative, see Note ad § 19., and for the repetition of the article, Note ad § 11.

"He said that Andocides and the rest offered him, under solemn covenant, the sum of two talents (or 12,000 drachmas), and admission to a partnership in the benefits of their conspiracy, supposing it should succeed," Grote, *Hist. Gr.* vi. p. 36.

ἐὰν δὲ κατάσχωμεν, "*and if we succeed in our plot.* Vide § 110," Dobree. The words *ἐὰν.. βουλώμεθα* are given in the *oratio recta* to represent the (alleged) actual words of the conspirators.

ἕνα εἶναι, 'that he should be one of us.' For this use of the infinitive, see Schäfer, *Appar. Crit. Dem.* i. p. 204.

πίστιν δὲ, 'and that we would give and receive pledges of faith.'

42. **ἀποκρίνασθαι δὲ αὐτός.** So, a few lines lower, *μηνύσων.* For these nominatives, see Note ad § 27.

"He answered that he would consider the proposition. They desired him to meet them at the house of Kallias the son of Telekles, brother-in-law of Andocides; and a solemn bargain was concluded in the Acropolis," Grote, *Hist. Gr.* vi. p. 36.

The future optative is used in the *oratio obliqua*, when the future indicative would be required in the *oratio recta*. Cf. Goodwin, *Moods and Tenses*, p. 36. See Antiphon, v. 50. vi. 22. In Isaeus, *Menecl. Hered.* § 10, we have *five* examples successively in *one* clause. Other examples ap. Dobree, *Advers.* p. 124. For the construction of *κελεύειν*, see Note ad § 40.

ἥκειν ἔφη, 'he said he came to the house of Callias, and having come to an agreement with us, gave us a pledge of faith in the Acropolis; and that we, after covenanting to give him the money at the beginning of the ensuing month, thoroughly deceived him, and did not give it.' For *οὐ* with the infinitive (*οὐ δοῦναι*) after *ἔφη*, see Note ad § 32.

§ 43. **πρώτους**: a strange apposition to *τὰ ὀνόματα*. But cf. Schömann, Isaeus, p. 337.

δύο καὶ τετταράκοντα. "Nusquam minorem numerum majori *sine copula* praepositum memini," Schömann (Isaeus, p. 332). Cf. Dobree, *Advers.* p. 470.

"The first names that he specified were those of Mantitheus and Aphepsion, two Senators actually sitting among his audience," Grote, *Hist. Gr.* vi. p. 36.

καθημένους ἔνδον 'sitting in the senate house.'

ἔφη χρῆναι.

"Peisander proposed that Mantitheus and Aphepsion should be at once seized and tortured, the Psephism passed in the Archonship

of Scamandrius, whereby it was unlawful to apply the torture to any free Athenian, being first abrogated," Grote, vi. p. 36. Cf. Thirlwall, *Hist. Gr.* iii. p. 390. Dobree, *Advers.* p. 317, and especially Böckh, *Publ. Econ. Ath.* p. 185 (ed. 1842). Hermann, *Pol. Ant.* § 141. 13.

ὅπως μὴ ἔσται. Cf. Demosth. *Olynth.* ii. 2 and 12. iii. 1 and 2. In this construction the *future* expresses the speaker's *great confidence* as to the result. See Harper, *Powers of the Greek Tenses*, p. 150. Krüger, *Gr. Gr.* § 54. 8. obs. 5. Goodwin, *Moods and Tenses*, p. 68.

πρὶν πυθέσθαι. For the *ordo verborum* in this construction, see Note ad § 89.

44. ἐπὶ τὴν ἑστίαν.

"Mantitheus and Aphepsion, casting themselves as suppliants upon the altar in the senate house, pleaded to be allowed to put in bail and stand their trial before the Dikastery," Grote, *Hist. Gr.* vi. p. 36. For ὡς, see Note ad § 8.

"ἐξεγγυᾶν, *vadimonio e vinculis tormentoque eximere*," Blass.

ᾤχοντο.

"They deserted to the enemy without any regard to their securities, who were exposed by law to the same trial and the same penalties as would have overtaken the offenders themselves," Grote, *Hist. Gr.* vi. p. 37. For the predicative participle (καταλιπόντες), see Note ad § 19.

§ 45. ἐν ἀπορρήτῳ.

"The senate at once took quiet measures," Grote, *Hist. Gr.* vi. p. 37. *ἐν ἀπορρήτῳ.* This form he uses again in his 'De Redit.' 19. and 21. "*ἐν ἀπορρήτῳ = secretly*: Plat. *Rep* v. 460c *ἐν ἀπορρήτῳ τε καὶ ἀδήλῳ κατακρύψομεν*. Cf. Plat. *Theaet.* p. 152c," Pape. *ἐν τοῖς ξύλοις*, 'in the stocks.'

ἀνειπεῖν ἐκέλευσαν.

"All the citizens were put under arms. . . . those in and near the Long Walls in the Theseium, those in the Peiraeus in the square called the market place of Hippodamus," Grote, *Hist. Gr.* vi. 37.

Θησεῖον. I have not disturbed Blass' text here, though persuaded that the *proparoxytone* accent belongs to all such forms as Ἀνάκειον, Ἀθήναιον, Ἡράκλειον, Ἕρμαιον, etc. See Lobeck, *Phryn.* p. 367-371. For this "Market Place of Hippodamus," see Schneider ad Xen. *Hellen.* ii. 4. 11.

τοὺς δὲ ἱππεῖς.

"Even the horsemen of the city were convoked by sound of trumpet in the sacred precincts of the Anakeion. The senate remained all night in the Acropolis, except the Prytanes (or fifty senators of the presiding tribe) who passed the night in the public building called the Tholus," Grote, *Hist. Gr.* vi. p. 38. Cf. Thirlwall, *Hist. Gr.* iii. p. 390. Thuc. vi. 61.

For the ἱππεῖς, see Boeckh, *Publ. Econ. Ath.* p. 263. 495 foll. 507 (ed. 1842).

τὴν δὲ βουλήν. Repeat ἐκέλευσαν from above. For ἐν τῇ θόλῳ, see Shilleto, Dem. *Fals. Leg.* § 279.

ἐπὶ ζεύγους, 'in a chariot drawn by a pair of horses.'

"Diocleides was conducted in the chariot of honour to banquet in the Prytaneum," Curtius, *Hist. Gr.* iii. p. 342. For the Prytaneum, see Boeckh, *Publ. Econ. Ath.*, p. 342. "Notwithstanding all the inquiries instituted, the mutilation of the Hermae remained for all time an unsolved enigma to the Athenians," Curtius, *ibid.*

§ 46. **παρῆσαν ... ἀναμιμνήσκεσθε.** "Vobis ipsi ad memoriam *revocate*, quotquot tum *interfuistis*," Reiske. This is smooth enough in Reiske's Latin, but in our Greek text, this coupling of a *third* person plural with a *second* person plural is one of those grammatical anomalies to which I am unable to cite an exact parallel. If it be the genuine hand of Andocides, one can only say μακάριοι οἱ Ἕλληνες, οἷς γ' οὐδὲν ἀθέμιτον. I suspect, however, that Andocides wrote παρῆστε. None of the following passages exactly covers our present anomaly, though well worthy of attention on

their own account. Isaeus. *Pyrrh. Hered.* § 39 ἅπαντες ὑμεῖς καὶ οἱ ἄλλοι πολῖται ἐχουσιν. Thuc. v. 100 ὑμεῖς τε καὶ οἱ δουλεύοντες ποιοῦνται. Isaeus. *Hagn. Hered.* § 10 ὑμεῖς δέ, ἐγὼ καὶ Στράτιος καὶ Στρατοκλῆς παρεσκευάζοντο. Eur. *Bacch.* 975 ὁ νικήσων δ' ἐγὼ καὶ Βρόμιος ἔσται. Aeschin. *Fals. Leg.* § 184 τὸ δὲ σῶμα τοὐμὸν παραδίδωσιν ὑμῖν ἐγὼ καὶ ὁ νόμος. Lysias. *Eratosth.* § 12 ἐπιτυγχάνει Μηλόβιός τε καὶ Μνησιθείδης ἐκ τοῦ ἐργαστηρίου ἀπιόντες. Plat. *Legg.* p. 729E δύναται ὁ ξένιος ἑκάστων δαίμων καὶ θεὸς ξυνεπόμενοι.

τοὺς πρυτάνεις κάλει. Dobree (*Advers.* p. 178) cites εἰσκάλει here, but adds, "Usitatius κάλει. Sed alterum Ar. *Vesp.* 936."

§ 47. ἀναγνώσομαι. *I will have the names read out to you:* just as though this future were as truly Middle in nature as it is in form. Of course, all such matters were read out by the γραμματεύς. Therefore Aeschines (*Timarch.* 34) says ἀναγνώσεται ὑμῖν τοὺς νόμους. See Böckh. *Publ. Econ. Ath.* p. 186 (ed. 1842). So, a few lines lower Andocides says καὶ αὐτοὺς ἀναγνώσομαι, addressing the γραμματεύς: where καὶ is hortative. See Pape's *Lex.* in voc. καί *sub fin.*, and the passages referred to in the Note ad § 11: and for ἀπώλλυεν, see Note ad § 41. ἀπογράφων...φάσκων, 'laying information against the one, as privy to the outrage, and alleging,' etc. εἰπεῖν and φάσκειν differ in this also, that the latter conveys an intimation that the statement is *false*. Cf. Dobree, *Advers.* p. 550.

οὗτος. See Note ad § 18.

ἀδελφοί. 'were brothers and sisters': exactly the Ger-

man *Geschwister*, with which word Pape translates it. Liddell aptly cites Eur. *Electr.* 536 δυοῖν ἀδελφοῖν . ἀνδρός τε καὶ γυναικός.

Φρύνιχος ὁ ὀρχησάμενος.

"A dancer and play-actor, Andoc. i. 47. Schol. Ar. *Av.* 750. Suidas, v. [illegible]. Hence τὸ Φρυνίχειον Ar. *Vesp.* 1524," Benseler. "Apud Schol. *Nub.* 1087," Shilleto. "Nubes acta [illegible] ante Hermocop. [illegible] vel post Hermocop. Mortuus," Dobree. Bentley, *Phal.* p. 193 ed. 1817.

Εὐκράτης. Brother of Nicias, the celebrated general. See Curtius, *Hist. Gr.* iii. p. 339.

§ 48. **ἐν τῷ αὐτῷ,** "*eodem in carcere*," Reiske.

καὶ ... τε ... καί. See Note ad § 1 *fin.*

ἦκον δέ.

"The female relatives of Andokides and his companions were, by permission, along with them in the prison. Cf. Lysias, xiii. § 42," Grote, *Hist. Gr.* vi. p. 38.

κλαιόντων καὶ ὀδυρομένων. A genitive absolute = 'they weeping and bewailing their present calamities.' *Of them weeping and bewailing* would require the article (τῶν κλαιόντων). I have left Blass' orthography (κλαιόντων) undisturbed. See Schneider ad Plat. *Rep.* x. p. 614B.

λέγει πρὸς ἐμέ. I have here restored πρὸς ἐμέ, in place of Blass' πρός με, which I do not understand. With respect to *all other* prepositions all scholars are agreed, that they are followed only by the *non-enclitic* forms of the personal pronouns; as ἀπ' ἐμοῦ Xen. *Oecon.* vii. 4. ἐν σοί *Id.* vii. 14. ἐπ' ἐμοί *Id.* ii. 9. κατ' ἐμέ *Id.* xi. 9. παρ' ἐμοί *Id.* ii. 15. περὶ ἐμοῦ *Id.* vii. 3. ὑπὲρ ἐμοῦ *Id.* vii. 11. ὑπὸ σοῦ *Id.* xxi. 1. But some scholars would exempt πρὸς from

this otherwise universal law. Therefore, while exhibiting *πρὸς ἐμὲ* in Dem. *Cor.* § 21, they give us in § 15 *πρός με*, where, however, Laur. S, the best of all the mss. of Demosthenes, reads *πρὸς ἐμέ*. Still less can I understand why Schneider (ad Xen. *Oecon.* vii. 39) has given us *πρός σε μᾶλλον ἢ πρὸς ἐμέ*, which is *certainly* false. But this whole theory regarding *πρὸς* is equally false.

§ 49. **ὅτι Ἀνδοκίδη.** *ὅτι*, the Greek substitute for our inverted commas, is often thus prefixed to the actual (quoted) words of the speaker, and may then be omitted in translation. Cf. 63.

οἷς ἐχρῶ, 'whom you were on friendly terms with, whom you had as friends.' Cf. 122. 145. Hyperid. *c. Dem.* xviii. 18.

ἄνευ ἡμῶν, 'independently of us your kinsfolk.'

οὗτοι ... οἱ μὲν αὐτῶν ... οἱ δὲ ('whilst others have gone into exile'). Here *οἱ μὲν* is in apposition to the preceding *οὗτοι*. Cf. Cobet, *Var. Lect.* p. 113. 114 *Nov. Lect.* p. 371. 414. Pflugk ad Eur. *Herc. F.* 73. Krüger, *Gr. Gr.* § 47. 28. obs. 3. § 57. 8. *obs.*

§ 50. **σῶσον.** With regard to the forms of the imperative, we may assume that even junior students are aware that these, when *prohibitive*, appear as *μὴ τύπτε* (not *μὴ τύπτῃς*: Porson, *Hec.* 1166), or *μὴ τύψῃς* (not *μὴ τύψον*: Porson, *l. c.*, though *μὴ τυψάτω* is perfectly legitimate). I suspect, however, that an educated Athenian would be puzzled to give a reason why *μὴ τυψάτω* should be accounted good Greek, while *μὴ τύψον* was rejected as inadmissible. Krüger (*Gr. Gr.* § 54. 2. obs. 2) cites

Aristoph. *Thesm.* 870 μὴ φεῖσον, ὦ Ζεῦ, τῆς ἐπιούσης ἐλπίδος, as a genuine example, still keeping its place in our present texts. It is also recognized as genuine by Porson, *l. c.* Another example will be found hidden in the words of Demosth. *Cor.* § 265 ἐξέτασον τοίνυν παρ' ἄλληλα τὰ σοὶ κἀμοὶ βεβιωμένα πράως καὶ μὴ πικρῶς, which is merely a shortened expression for πράως ἐξέτασον καὶ μὴ πικρῶς ἐξέτασον τὰ σοὶ κἀμοὶ βεβιωμένα. Another presumable instance will be found in a line of Eupolis cited by Elmsley ad *Med.* 389.

εἶτα δέ. See Note ad § 10.

ὃν εἰκός ἐστι, 'whom it is presumable you love best.'

ὃς ἐν ἅπαντι, 'who never in all my life grieved you in any way, but am most zealous towards you and your interests, in whatever is needful to do.' "Sic § 83 προσδέῃ. § 90 ἐθέλῃ," Dobree. For οὐδὲν πώποτε, see Note ad § 23.

§ 51. **ἑνὸς ἑκάστου.** See Note ad § 36.

πότερα περιίδω, 'whether shall I allow my own relatives to perish unjustly, and both to be put to death themselves and to have their property confiscated, and in addition to this, to be inscribed in public stelae as offenders against the gods, who are guilty of none of the misdeeds that have been committed.' πότερα, for πότερον. Cf. Aeschin. *Ctes.* 53. 131. So frequently ὀρθότερα, for ὀρθότερον. See Schneider ad Plat. *Rep.* p. 515D. So θάτερα τούτων, for θάτερον τούτων. See Schomann, Isaeus, p. 191. So τούτων οὐδέτερα Andoc. *Myst.* 71. For περιιδεῖν with participle, see Note ad § 2. περιίδω, of course, is the "Subjunctivus

Dubitativus," for which see Goodwin, *Gr. Gr.* p. 291. For this public confiscation of property, see Böckh., *Publ. Econ. Ath.* p. 392 (ed. 1842). *τοὺς αἰτίους.* The article is here rightly prefixed to *αἰτίους*, as being *the word in apposition.* So in § 66 *τοὺς ἐμοὺς συγγενεῖς*, and in § 90 *τοῖς αἰτίοις.* So also in his 'De Reditu,' § 19 *ἡ βουλὴ* is the *word in apposition* to the preceding *ἄνδρες ὑμῶν πεντακόσιοι.* Cf. Aeschin. *Ctes.* 2. 5. 64. 130. Hyperid, *c. Dem.* xii. 14. Schäfer, *Plut.* iv. p. 364, v. p. 93. Krüger, *Gr. Gr.* § 50. 7. obs. 6. Dobree, *Advers.* p. 543.

μέλλοντας ἀπολέσθαι. I have here, with Müller, restored the old reading *ἀπολέσθαι*, which Blass had banished in favour of *ἀπολεῖσθαι.* The *aorist* infinitive with *μέλλω* was, indeed, rejected by some of the older grammarians, and especially by Phrynichus, who says, "*ἔμελλον ποιῆσαι, ἔμελλον θεῖναι, ἁμαρτήματα τῶν ἐσχάτων.*" And again, *ἔμελλον γράψαι, ἐσχάτως βάρβαρος ἡ σύνταξις αὕτη.*" But this view is now generally abandoned. It is, of course, easy to banish all instances of *μέλλω* with *aorist* infinitive from the prose writers ; but the poets are more refractory. See Aesch. *Prom.* 625. Eur. *Orest.* 292. *Med.* 392. Cf. Fix's note ad Eur. *Iph.* A. 873. Krüger remarks :—"To mark out precisely the difference between the *present* and the *future* infinitive with *μέλλω* is difficult ; yet, where a positively imminent and *immediate realization*, or a *permanent condition* is to be denoted, the Greeks would seem to have preferred the former ; and, where the action is only to be *foreseen* or *reckoned upon*, as especially in general propositions, to have preferred the latter. The *aorist* infinitive with *μέλλω* is proportionately rare, as it denotes the

mere commencement of a determinate action. But neither the *future* nor the *aorist* infinitive is used with μέλλω when in the sense of *delay*. Cf. Elmsley ad Eur. *Med.* 1209." The authoritative literature on this point is Elmsley, *Annot. ad Eur. Heracl.* 710. Porson, ad Eur. *Orest.* 929. Hermann, *Vig. n.* 185, *e.* and ad Soph. *Aj.* 1006. Lobeck, *Phryn.* p. 745 foll. Rutherford, *New Phryn.* p. 420 foll., and, above all, Bernhardy's 'Paralipomena Syntaxis Graecae,' p. 43-45.

τὴν πόλιν οὖσαν...καὶ ἔχοντας. This is an irregularity, but of a milder type than those noticed ad § 46. Here ἔχοντας is in reference to the words τοὺς πολίτας contained in τὴν πόλιν. See Kruger, *Gr. Gr.* § 58. 1. obs. 2. Bernhardy, *W. S.* p. 418. Fix, Eur. *Ion.* 1138. *Herc. F.* 114. Somewhat different is § 107 κοινὴν τήν τε σωτηρίαν καὶ τοὺς κινδύνους ποιήσασθαι. For this latter, see Krüger, § 58. 2. obs. 2.

ἅπερ ἤκουσα. 'what I heard from Euphiletus, who personally committed the offence.' Cf. Note ad § 12. A commoner construction would be παρὰ Εὐφιλήτου.

§ 52. **ἔτι δὲ**, 'and furthermore, in addition to these matters, I reflected upon this, and considered in my own mind those who had offended and done the deed, that some of them,' etc. The sentence τοὺς ἡμαρτηκότας...εἰργασμένους is a case of *anticipation*; for which see Note ad § 4. For οἱ μὲν αὐτῶν, see Note ad § 49.

οἱ δὲ φεύγοντες, 'whilst others had gone into exile.' Observe that the present of this verb (οἴχομαι) is used as a *perfect*, and its imperfect as a *pluperfect*,—some-

times as an *aorist.* See Dawes, *Misc. Crit.* p. 78. Krüger, *Gr. Gr.* § 53. 1. obs. 4. Hadley, *Gr. Gr.* p. 266. Observe also that, in these constructions, *δὲ* is often best rendered by *whilst.* Cf. 7. 49. 53. Aeschin. *Ctes.* 8. 10. 26. 130. 131. etc. See Krüger, *Gr. Gr.* § 69. 16. obs. 3., and ad Xen. *Anab.* vii. 3. 16.

τέτταρες δέ. Sc. *ὅτι δὲ τέτταρες ἦσαν τῶν πεποιηκότων.* See Note ad § 56.

§ 53. **οὓς εἰκὸς ἦν.** "An vertendum, *whom the people would most naturally think to have been implicated?*" Dobree. See Note ad § 36.

τῶν ἀνδρῶν οὕς. But in 43 and 47 *τῶν ἀνδρῶν ὧν*, and in 90 *τῆς ἀρχῆς ἧς*. This neglect of "*Assimilatio Relativi,*" though not of frequent occurrence in Greek prose, is by no means so excessively rare as Jelf (*Gr. Gr.* § 825. obs. 5) represented it to be. See Aeschin. *Ctes.* 8. 100. 112. 152. Dem. *Cor.* 262. Dem. *Fals. Leg.* 266. Dinarch, *c. Dem.* 14.

εἰ μή τις ἐρεῖ, 'unless some one *should* tell.' "The force of the future indicative, in the second and third persons, occasionally corresponds to our *may* and *should.* The latter force also in the first person, in questions," Krüger (*Gr. Gr.* § 53. 7. obs. 3). Cf. Bäumlein, *Griech. Mod.* p. 107. 108.

§ 54. **εἰ οὖν τινι,** 'if therefore such an opinion about me was previously present to the mind of any of you or of the other citizens, to the effect that I gave information against my own companions, so that they might perish and I be saved—which stories my enemies fabri-

cated about me, wishing to misrepresent me—judge ye the matter by the facts themselves.' For λογοποιεῖν, cf. Andoc. 'De Pace' 35. Dinarch. c. *Dem.* 32. For ὡς ἄρα, see Note ad § 4, and for the optative, Note ad § 19, and for σκοπεῖσθε ἐκ, Schomann, Isaeus, 426. Cf. Dinarch. c. *Dem.* 33. Aeschin. *Fals. Leg.* 124. Those who turn to Thirlwall, *Hist. Gr.* iii. p. 392. 500. may suspect that Andocides himself also occasionally ὀλίγον τι λογοποιεῖ. "'παραστῆναι, παρεστηκέναι, *animum subire*, Isocr. *Aegin.* i." Dobree.

§ 55. **μετὰ τῆς ἀληθείας** (to be taken with λόγον διδόναι) ἀληθῶς, *truthfully*. But the usual form is μετ' ἀληθείας, *without* the article; as in Dem. *Olynth.* ii. § 4. Cf. Andoc. *Myst.* § 9. and § 56; and we certainly could have dispensed with it in this passage. I have not disturbed Blass' text here, though there is no doubt whatever that Dobree's reading (*Advers.* p. 179) λόγον δεῖ δοῦναι is much superior.

ἴσασι δὲ, 'and they know best whether I am lying or telling the truth.'

ἐν τῷ ἐμῷ. See Note ad § 26.

§ 56. **ὑμᾶς δὲ δεῖ μαθεῖν.** This forms the correlative to the ἐμὲ μὲν λόγον δεῖ διδόναι of the preceding paragraph.

ἐμοὶ γὰρ, 'for with me this is the most important point of this trial, that if spared, I should not be accounted cowardly; but that in the first place you, in the next place all the other citizens also should learn, that nothing has been done by me with any cowardice or unmanliness, but that these things took place through

a calamity that happened,' etc. Similarly Dobree (*Advers.* p. 542) quotes from Demosthenes (p. 469. 10) ἔστι μέγιστον αὐτῷ, *praecipuae curae.* The dative (σωθέντι) here is less regular. More usually it is turned into the *accusative*, so as to form the *accusatival subject* of the infinitive (δοκεῖν). See Note ad § 9. τοῦτο also is slightly irregular, as here referring to *what follows.* But so again in 57. 60. Under certain circumstances, however, this is even common. See Krüger, *Gr. Gr.* § 57. 10. obs. 1 – 4. For πέπρακται ὑπ' ἐμοῦ he has (in § 63) πέπρακται ἡμῖν, which is the regular and usual construction with perfects passive, and especially with perfect participles passive. See Note ad § 10 *fin.* Cf. Shilleto, Dem. *Fals. Leg.* § 267. With other forms (*e. gr.* the present passive) the agent in the dative is unusual. Aeschin. *Ctes.* 6. 188. Cf. Krüger, § 48. 15. obs. 3. Cobet, *Nov. Lect.* p. 172.

εἶπον δέ. Sc. ὅτι δὲ εἶπον, the ὅτι being *repeated* from the preceding ὅτι οὔτε, etc., which is common "in continuandâ oratione obliquâ." Cf. 52. So in § 61 before οὐ γένοιτο. In § 110 before νόμος δ' εἴη. In § 115 before ἀκούσειε δέ. See also a notable instance in Aesch. *Agam.* 606. Cf. Antiphon, vi. 22. and Schömann, Isaeus, p. 410.

προνοίᾳ, 'with forethought for,' etc. For this case of *Anaphora* (προνοίᾳ μὲν...προνοίᾳ δὲ). Cf. 144. Antiphon, vi. 25. Eur. *Med.* 99.

μετ' ἀρετῆς. See Note ad § 55. For ἀλλ' οὐ, see Note ad § 21.

σώζεσθαι ἀξιῶ, *I expect.* See Shilleto, Dem. *Fals. Leg.* § 80.

57. **φέρε δή**, 'Come now—for it behoveth you to consider about this case in a humane manner, precisely as it would have behoved each of you to do if he were himself in my calamity—what would each of you have done?' For this elliptical use of *ὥσπερ ἄν*, see Schömann, Isaeus, p. 351. Schafer, *Appar. Dem.* ii. p. 268. Goodwin, *Gr. Gr.* p. 256. 302. Here the full form would be *ὥσπερ ἂν* *ἐ χ ρ ῆ ν* (to be taken out of the preceding *χρὴ*) *ἕ κ α σ τ ο ν* (from the following *ὑμῶν ἕκαστος*) *αὐτὸν ὄντα*, etc.

δυοῖν τὸ ἕτερον. See Note ad § 20.

ἔχοι ἄν τις, 'some one might be able to say that what I did was cowardice.'

περὶ πλείονος, 'setting a higher value on life.' For *καίτοι*, see Note ad § 20.

58. **σιωπήσαντι μὲν**, 'on the one hand, if I kept silence, both to perish most disgracefully myself, though I had committed no impiety, and furthermore to allow my father to perish.' *ὅπου δὲ*, 'but in a case where' = *but when.* So 'De Redit.' § 1 *ὅπου μέντοι.* Ibid. § 27 *ὅπου γάρ.* Cf. *Myst.* § 90. *μηδὲν* is here used with the participle, because it is a *supposed* case. See Note ad § 3. and ad § 31. Cf. *μὴ εἰπὼν* in the next sentence, and in § 59. For *περιιδεῖν*, see Note ad § 2.

οὐδεὶς ἢ ἐγώ. See Schafer, *Plut.* vi. p. 358. Lobeck, *Phryn.* p. 459.

ἔδησεν αὐτοὺς, 'put them in prison.' "*To cast into prison*, Plat. *Legg.* ix. p. 864E. Lysias, vi. 23. Demosth. xxiv. 146. xxiv. 105," Pape. Cf. Dobree, *Advers.* p. 204.

ἢ πυθέσθαι, 'than for the Athenians to learn everything that was done.'

φονεὺς οὖν αὐτῶν. As the sense is here plainly, *Therefore I should have become their murderer, if I had not told you what I heard*, I conjecture that the true reading is φονεὺς ἂν οὖν αὐτῶν, out of which the ἂν would be mentally repeated with ἀπώλλυον, and with ταῦτα μὲν οὖν ἦν; for ἂν has often been absorbed in the mss. by a neighbouring οὖν. So in Antiphon, i. § 4 (ed. Müller) we have πρὸς τίνας οὖν ἔλθοι τις βοηθούς; on which Dobree (*Advers.* p. 167) writes, "Ab οὖν absorptum puto ἄν." Cf. Porson ad Eur. *Med.* 504. Elmsley ad Eur. *Med.* § 1257.

§ 59. **ἐμοῦ εἰπόντος.** Young students cannot be too strongly reminded that, in the genitive absolute, the *non-enclitic* forms of the personal pronouns are alone admissible; that is, that the Greeks say ἐμοῦ λέγοντος, σοῦ λέγοντος, and *not* μου λέγοντος or σου λέγοντος. Cf. 20. 146. Aeschin. *Ctes.* 122. 125. 126. 146. 219. 225. Demosth. *Fals. Leg.* 233. *Cor.* 25. 30. 132. 143. 191. 207. 240. 285. 311. Soph. *Oed. R.* 11. 145. *Colon.* 83. Franke, indeed, in his not very careful edition of Aeschines, gives us ad *Fals. Leg.* 37 ἀρχομένου δέ μου. But here the Harley ms in the British Museum (No. 6322) has ἀρχομένου δὲ ἐμοῦ, which is itself a slight mistake for ἀρχομένου δ' ἐμοῦ. As the earliest mss. were written in continuous capitals, and without any spaces between the words, when these uncial mss. came to be written out into the *cursive* hand, it would depend upon the copyist's own knowledge of the language whether, for example, he wrote out ΑΡΧΟΜΕΝΟΥΔΕΜΟΥ into ἀρχομένου δέ μου, or carried the ε to the

pronoun and wrote *ἀρχομένου δ' ἐμοῦ.* Cf. Brunck's text ad Soph. *Phil.* 112 with the texts of Hermann and Dindorf. Harley ms. 5743 reads *δέ μοι.* A moment's thought ought to tell any one that a genitive absolute is too *emphatic* a form to admit a non-emphatic enclitic.

τῶν ἄλλων. With our present text, *τῶν ἄλλων* depends on *οἱ τεθνεῶτες.* So 84 *τοὺς κυρουμένους τῶν νόμων*, and in 136 *τοὺς ἀδικοῦντας αὐτῶν*, and in his 'De Pace' 31 *οἱ σωθέντες αὐτῶν.* See Kruger, *Gr. Gr.* § 47. 28. obs. 1, and cf. Dem. *Cor.* 208. Thuc. iv. 126. v. 43. The old reading was *τῶν δ' ἄλλων οἱ λοιποί*, which Dobree (*Advers.* p. 179) calls "mirus pleonasmus."

δι' ἐμὲ μᾶλλον, 'died one bit the more through me, nor did those who went into exile get exiled the more on my account (for my information made no difference).'

§ 60. **ταῦτα...εἰπεῖν.** Here again the infinitive is *exegetical* of the preceding pronoun. See Note ad § 9.

ἔλεγξαι, 'to convict Dioclides of lying.' Pape cites Plat. *Theaet.* p. 171 b *ἐμὲ ἐλέγξας ληροῦντα.* Xen. *Mem.* i. 7. 2 *ἐλεγχθήσεται γελοῖος ὤν.*

καὶ...τὲ...καί. See Note ad § 1. **ἐδόκει εἶναι.** See Note ad § 36.

§ 61. **ἐξέλεγξα**, 'I made known what had taken place.' "*To make known*, Pind. *Ol.* xi. 55 *ἀλάθειαν.* Cf. Pind. *Nem.* x. 46. Thuc. iii. 64," Pape.

εἰσηγήσατο, 'that Euphiletus proposed this plan at a wine party; but that I opposed it; and that (*ὅτι* to be repeated. See Note ad § 56) on that occasion the thing

did not take place, owing to my opposition.' For εἰσηγήσατο, cf. 67. Andocides' use of the formula δι' ἐμὲ (=*all which you owe to me*) is peculiar. See 66. 67. 68. 69, and his 'De Pace' 41.

"Euphiletus proposed the deed at a convivial party where I was present, but I denounced it in the strongest manner, and refused all compliance," Grote, *Hist. Gr.* vi. 38.

τὴν κλεῖν. So Dem. *Cor.* § 67 τὴν κλεῖν κατεαγότα. For the form κλεῖν, see Pape, *Lex.* in voc. κλείς.

τὴν κεφαλήν. An example of *Accusativus respectûs*—which the Germans call *der Accusativ des Bezuges.* So 74 ἄτιμοι τὰ σώματα, disfranchised as regards their persons. 95 καθαρὸς τὰς χεῖρας, as to his hands. Cf. also Dem. *Cor.* § 67. See Goodwin, *Gr. Gr.* p. 215. Krüger, *Gr. Gr.* § 46. 4. Schäfer, Plut. v. p. 77.

§ 62. **αἰσθόμενος δέ.**

"Euphiletus took the opportunity of my absence to assure the rest of the company falsely, that I had consented, and that I had agreed to cut the Hermes, near my paternal house, which the tribe Aegeïs had dedicated," Grote, *Hist. Gr.* vi. 39.

ὅτι πέπεισμαι καὶ ὡμολόγηκα. A transition to the *oratio recta.* See Dawes, *Misc. Crit.* p. xi. Krüger, *Gr. Gr.* § 165. 11. obs. 8. Cf. Hadley, *Gr. Gr.* § 933.

τὸν παρά. For the repetition of the article, see Note ad § 11. "Φορβαντεῖον, the ἡρῷον, or chapel, of the old Attic hero Phorbas," Benseler.

ὃν ἡ Αἰγῆς ἀνέθηκεν.

"Amidst the general mutilation of the Hermes-busts, one very celebrated image, which had been erected by the Aegean tribe, and stood near the door of Andocides, was left entire: a fact which tended to strengthen the belief that he had been privy to the sacrilege com-

mitted on the rest," Thirlwall, *Hist. Gr.* iii. 391. "Sed aut Pandionide aut Antiochide erat Andocides (Taylor, *Lect. Lys.* c. v. p. 252 Reiske). Quum essent τῶν εὐπατριδῶν Andocidis proavi, facile potuerunt istius Hermae curae ab alienâ tribu praeponi; aut etiam curatoribus adjungi," Dobree.

Ἀθήνησιν. "Iota quod vocatur mutum diligenter servatur; *omittitur* tamen *constanter* in dativo ΑΘΕΝΕΣΙ, quae unice vera scriptura est," Franz (*Elem. Epigraph. Graecae.* p. 111). Cf. 96.

ὡς ἐμοῦ, 'under the impression that I would carry out this.' Here τοῦτο refers, not to any particular word, but to the *general notion*, in the preceding sentence — *the mutilation of the Hermes before my own door.* For ὡς with future participle, see Hadley, *Gr. Gr.* § 978.

§ 63. **δεινὰ ἐποίουν.** Valckenar proposed δεινὰ ἐποιοῦνθ' = *indignabantur.* "Forsan recte. Sed non prorsus rejicienda vulgata = *tumultuabantur.* δεινὸν vel δεινὰ ποιεῖσθαι est *pro re indignâ habere*, uno verbo *indignari.* δεινὰ ποιεῖν est *tumultuari.* Illud ἀγανακτεῖν vel ὀργίζεσθαι, hoc χαλεπαίνειν," Dobree. Cf. Aristoph. *Ran.* 1093. *Nub.* 388.

εἰδείην. For the optative, *de re falsâ*, see Note ad § 19. For μὲν...δέ, *non mutato subjecto*, see Note ad § 17.

ἔλεγον ὅτι. See Note ad § 49, and for πέπρακται ἡμῖν, see Note ad § 56.

χαλεπώτεροί σοι ἡμεῖς. "Forsan inserendum ὠφέλιμοι ante φίλοι.—δι' ὑμᾶς. i. e. διὰ τὸ ἡμῖν ἀπεχθάνεσθαι, ut recte Luzac," Dobree. "*Plus tibi nocebit nostra inimicitia, quam aliorum proderit amicitia per odium nostri tibi comparata,*" Reiske.

§ 64. **ἐκείνοις δὲ οὐκ ἐμὲ**, 'that I was not dangerous to them, for knowing of it, but much rather the deed itself was dangerous to them, for being committed.' For *εἶπον ...οὐκ εἶναι*, see Note ad § 32, and cf. Dinarch. *c. Dem.* 91.

"To which I replied that it was not I, but their own crime, that had brought them into danger," Grote, *Hist. Gr.* vi. 39.

For the interchange of *αὐτοῖς* and *ἐκεινοῖς*, see Note ad § 67.

ὡς οὖν, 'to show therefore that this was true, both I delivered up my slave to be tortured, to prove that I was ill and could not even rise from my bed, and the Prytanes seized the female servants of the house whence they set out and committed these outrages.' The construction is rendered somewhat complicated by the "Geminatio Conjunctionum" (*ὡς...ὅτι*), but differs slightly from that pointed out in the Note ad § 29. For such forms as *ὅτι δὲ ἀληθῆ λέγω* (=*now, to prove what I say is true*), which, as often as they appear in Aeschines—and they appear very often—always commence with *ὅτι* and never with *ὡς*, cf. 113, and see Krüger, *Gr. Gr.* § 65. 1. obs. 6. Schömann, Isaeus, p. 185. Schäfer, *Appar. Crit. Dem.* ii. p. 71.

"It appears that the torture was actually applied, and that the Senators thus became satisfied of the truth of what Andokides affirmed," Grote, *Hist. Gr.* vi. 39.

Dobree (*Advers.* p. 317) has made a collection of what he calls "loci insignes" from the Orators respecting this hideous custom of the Athenians. Cf. Hermann, *Polit. Ant.* § 141. 13.

οἱ πρυτάνεις. "Distingue, *πρυτάνεις, ὅθεν ὁρμώμενοι.*

They seized the servants of the house where they had met," Dobree.

§ 65. **εἶναι δὲ Ἀλκιβιάδην**, 'and that these were Alcibiades of the Deme Phegus and Amiantus.'

"He was cousin of Alcibiades, and was in exile at the same time." Grote, *Hist. Gr.* vi. 32.

Such forms of the infinitive (*εἶναι δὲ*), "in continuandâ oratione," are common in the prose writers. Cf. § 12. See Hermann, *Vig. n.* 305. Shilleto, Dem. *Fals. Leg.* § 349. Schafer, Plut. v. 50. 177. Krüger, *Gr. Gr.* § 65. 11. obs. 6. § 55. 4. obs. 9. Dobree, *Advers.* p. 114., who calls it "Infinitivus in narrando, potius dicendus *infinitivus continuationis.*"

§ 66. **καὶ οὗτοι.** See Note ad § 18.

τοὺς ἐμοὺς συγγενεῖς. For this use of the article, see Note ad § 51.

καὶ τοὺς φεύγοντας, 'and you received again the exiles.' Cf. § 80. § 107. § 109., and in his 'De Pace' § 31 we have *καὶ τοὺς φεύγοντας καταδέχεσθαι.* Cf. *ibid.* § 3. § 11 and Pape, *Lex.* in voc.

§ 67. **δικαίως ἂν**, 'might justly be pitied by all for the misfortune I experienced, but for the events that took place through my agency might reasonably be accounted an excellent man.' *ᾗ ἐχρησάμην.* See Goodwin, *Gr. Gr.* § 153. Note 2. *δι' ἐμέ.* See Note ad § 61. *δοκοίην.* See Note ad § 36., and for its *form*, see Rutherford, *New Phryn.* p. 442 foll.

ὅστις (as distinguished from *ὅς*) was used by the Greeks to introduce a definition which belongs *exclusively* or

specially to its antecedent; as in the old formula Ζεὺς, ὅστις μέγιστος ὕψιστός τε. See 31. 150.

"**πίστιν τῶν ἐν ἀνθρώποις ἀπιστοτάτην.** Haerebam in ἀπιστοτάτην, et conjiciebam ἀνοσιωτάτην. Sed id ipsum dicere videtur vulgata; ut γάμος ἄγαμος, etc., apud Tragicos. *A bond subversive of all bonds.* πίστις, *a pledge.* Lysias, p. 127, 18. 151, 8. 172, 23," Dobree.

ἐλοιδόρησα ὧν ἦν ἄξιος, 'and scolded him as he deserved.' The pronoun ἐκείνῳ, which Blass leaves in *brackets*, I regard as a mere intrusion from the margin, and have expunged it altogether, as Weidner proposed. λοιδορεῖν, *rebuke, censure,* only with *accusative* (Krüger, *Gr. Gr.* § 46. 7. obs. 3), and λοιδορεῖσθαι, *revile,* only with *dative* (Krüger, *l. c.*). In the later writers λοιδορεῖσθαι is also found with *accusative.* See Bekker, *Anecdot.* i. p. 154, 31. "λοιδορεῖσθαι rarely with *accusative,* τινὰ, Isocr. p. 154D., or εἴς τινα, Lucian, *Anach.* 22," Rost. "λοιδορεῖσθαι non *passive* accipitur," Schneider (Plat. *Rep.* viii. p. 549D). See Goodwin, *Gr. Gr.* p. 231.

ἐκείνων...αὐτοῖς. This interchange of ἐκεῖνος and αὐτὸς in the same sentence, with both pronouns referring to the *same person,* is not at all unfrequent in the Orators; but the usual order of words is that ἐκεῖνος appear in the *second* clause, and not, as here, in the first. So 64 εἶπον αὐτοῖς... ἐκείνοις εἶναι. 141 αὐτοῖς ἢ τῶν ἐξ ἐκείνων τινί. 98 αὐτόν τε καὶ τοὺς παῖδας τοὺς ἐκείνων. Dem. *Cor.* § 148 τῶν ἑαυτοῦ... ἢ τῶν ἐκείνου (both referring to Philip). Aeschin. *Ctes.* 47 αὐτὸς...καὶ οἱ ἐξ ἐκείνου. *Ibid.* 111 καὶ αὐτοὺς καὶ γένος τὸ ἐκείνων. See Schäfer, Plut. iv. 345. v. 20. 67. 95. *Appar. Crit. Dem.* ii. 215. Heindorf, Plat. *Phaed.* p. 138. Schömann,

Isaeus, p. 177. 229. Bernhardy, *W. S.* p. 277. Kruger, *Gr. Gr.* § 51. 7. obs. 10. On the other hand, the following, which may appear more *regular*, are really just the reverse. Andocid. *Myst.* 74 *τούτους ἔδει καὶ αὐτοὺς καὶ τοὺς ἐκ τούτων ἀτίμους εἶναι.* 125 *ταύτης δὲ διαπεπλησμένος ἐξέβαλε καὶ ταύτην.* Dinarch. *c. Dem.* 41 *καὶ αὐτὸν καὶ τὴν περὶ τοῦτον τύχην.*—*τὴν ἁμαρτίαν συνέκρυψα*, 'I helped to conceal their transgression.'

πρὶν ἡμᾶς δεθῆναι. See Note ad § 89.

§ 68. **οὗτοι.** See Note ad § 18.—**δέ γε**=*contra*, *on the other hand*, Germanice *dagegen*. Cf. 136. Aeschin. *Ctes.* 28. 117. 246. Dem. *Fals. Leg.* 102. 318. 342. Xen. *Conviv.* iv. 13. v. 3. "Haec particularum conjunctarum *δέ γε* vis est, ut adversando extollant et adaugeant, *at vero*, *at certe*. Cf. Eur. *Ion.* 368. 1304. *Heracl.* 109. 356. *Bacch.* 505. *Hec.* 421. 1248. *Electr.* 1224. *Orest.* 547. *Androm.* 462. *Iph. Aul.* 334," Fix. See also Schneider, Plat. *Rep.* iii. p. 400B. Porson, Eur. *Orest.* 1236. Cobet, *Nov. Lect.* p. 435. Shilleto, Dem. *Fals. Leg.* 102. But this formula is evidently out of place in Xen. *Hellen.* iv. 1. 39 (ed. L. Dindorf). See Schneider ad loc.

καὶ αὐτοὶ ὁμολογοῦσιν, 'and they themselves admit it.'—**τὴν πόλιν ὅλην.** "*ἡ ὅλη τῆς γῆς*, et *τὴν Ἀσίας ὅλην*, ut *πάντες ἀνθρώπων*, barbarismi sunt *ἐσχάτως*. Diversi generis est *πᾶς Ἑλλήνων* (Soph. *Rex. Colon.* 597)," Schafer (Plut. vi. 502). The admissible forms are *ὅλην τὴν ἡμέραν* (Aeschin. *Ctes.* 48), *τῆς ὅλης κατηγορίας* (*Ibid.* 9), and *τὴν ἡμέραν ὅλην* (Aeschin. *Fals. Leg.* 14); and the *inadmissible* forms are *τῆς ἡμέρας τὴν ὅλην*, and *τὴν ὅλην τῆς ἡμέρας*.

These latter would be as bad Greek as *οἱ πάντες τῶν Ἀχαιῶν* in place of *Ἀχαιοὶ πάντες* (Aeschin. *Ctes.* 165).

§ 69. **ταῦτ' εἰ ἀληθῆ λέγω**, 'if I say this truly.'—**οἱ εἰδότες διδάσκετε.** Here the verb is accommodated to the pronoun (*ὑμεῖς*) contained in the article; as in Aeschin. *Ctes.* 234 *οἱ πολλοὶ προΐεσθε*, 'you, the majority, give up'. Id. *Timarch.* 187 *τί λέξετε οἱ γεγονότες κύριοι;* Andoc. *Myst.* 109 *εἰ ἐθέλοιμεν οἱ πολῖται.* Cf. 134.—**ἄριστα γὰρ ἂν**, 'for as they know what took place, they would be best able to state it to the senators.' Similarly in his 'De Redit.' 20 *εἰπεῖν εἰς ὑμᾶς.* But the simple dative is the usual construction. See Kühner, *Gr. Gr.* ii. p. 354 (ed. 1869). So immediately afterwards *λέξουσιν ὑμῖν.*

ἕως ἂν βούλησθε, 'as long as you care to listen.' *ἂν* is added, because the *how long* is altogether *uncertain.* So Aeschin. *Ctes.* 165 *ἕως ἂν εἴπῃς*=*until you tell me.* "*ἂν* adhibet, quia non expectat Demosthenem esse dicturum," Hermann. See Harper's "Powers of the Greek Tenses," p. 131 foll. Goodwin, "Moods and Tenses," p. 143. *Gr. Gr.* p. 279., and cf. Note ad § 7.

§ 70. **περὶ μὲν οὖν τῶν.** See Note ad § 29.

ἀπολελόγηταί μοι. See Note ad § 10.

ὥς γ' ἐμαυτὸν πείθω. Similarly 132 *ὥσπερ ἐμαυτὸν ἄξιον νομίζω εἶναι.* Cf. Schneider ad Plat. *Rep.* x. p. 621c.

ἢ παραλέλοιπά τι. Scilicet, *ἢ εἰ παραλ.* See Note ad § 56.

καὶ...καί. See Note ad § 34.

§ 71. **Κηφίσιος**, Cephisius was his principal accuser.

See Note ad § 1. Another was Epichares. See 95. 99. Another Callias, the son of Hipponicus. See 110. 112. Another, again, Meletus. See 94. Of Meletus, Curtius (*Hist. Gr.* iv. 147.) says, "Probably identical with the accuser of Socrates."

τὸν νόμον τὸν κείμενον, 'the established law,' 'the law still in force': as opposed to *ἄκυρον νόμον*, 'a law that is invalid, or obsolete.' See Pape *Lex.* in voc. *κεῖμαι*—b., and cf. 89. 91. 93.

κατηγορίαν π. See Note ad § 1.

οὗ ἐμοὶ οὐδὲν προσήκει, 'which does not concern me at all.'

"**ὁ μὲν γὰρ**, Isotimides," Dobree. For Isotimides moved that those who had committed impiety be excluded from the sacred rites. "The difference in the meaning of *εἴργω*, according to the breathing, is only a figment of inferior grammarians." Rutherford (*Babr.* p. 31).

τούτων οὐδέτερα. See Note ad § 51.

§ 72. **καίτοιγε.** Porson (ad Eur. *Med.* 675) rejected such forms as *καίτοιγε* and *μέντοιγε*, unless a word came between the *τοί* and the *γέ*: "Existimo Atticis non licuisse *γε* post *τοι* ponere, nisi alio vocabulo interposito." See also his "Adversaria," p. 33., and Cobet, *Var. Lect.* p. 60. *Nov. Lect.* 684. On the other side see Lobeck, *Phryn.* p. 342. Heindorf, Plat. *Phaed.* p. 221. Franke, Aeschin. *Ctes.* § 131., and the authorities there cited. According to Kruger (*Gr. Gr.* § 69. 15. obs. 3) with *καίτοι γε*, the *γέ* affects only the word it follows, while with *καίτοιγε* it

affects the whole clause; and that the same distinction applies to *εἰ – γε* and *εἴγε*, *μέντοι – γε* and *μέντοιγε*.

ὅπου μή, 'in which case, if I fail to convince you, I myself shall suffer damage: but if I convince you, shall have made a defence in behalf of my enemies: but the truth shall be spoken for all that.' For *μὴ πείθων*, see Note ad § 3. and ad § 31. "*ὑπὲρ τῶν ἐχθρῶν*. Vide p. 12. 27, etc., usque ad 13. 30," Dobree. For *ζημιώσομαι*, and similar futures, see the important remarks of Bernhardy, *Paralipom. Syntax. Gr.* p. 39 foll.

§ 73. "**αἱ νῆες διεφθάρησαν**. Aegospotamis. Vide p. 18. 33. [*Myst.* § 142.] 26. 8. ['De Pace,' § 21.]," Dobree. See Xenoph. *Hellen.* ii. 1. 28-31. ii. 2. 11. ii. 2. 20. Thuc. v. 26 *init.* Hermann, *Polit. Ant.* § 167. 15.

ἔδοξεν ὑμῖν, 'you determined to restore the franchise to those who had been disfranchised.' Cf. 80 *init.* Vide omnino Schneider ad Xen. *Hellen.* ii. 2. 11.

εἶπε τὴν γνώμην, 'proposed the measure.' See Curtius, *Hist. Gr.* iii. p. 532. iv. p. 145.

Böckh (*Publ. Econ. Ath.* p. 338, ed. 1842), translates this whole passage (§ 73. § 74), as follows:—

"When the fleet had been destroyed, and the siege commenced, you deliberated upon the expediency of concord among yourselves, and upon the proposal of Patrocleides, you decreed to restore to their rights those who had been subjected to atimia. Now who these persons that had been thus sentenced were, and what were the circumstances connected with each case, I will mention to you. They were then, in the first place, persons owing money to the state, of whom some had filled official situations, and had not passed their accounts; some were in debt to the public, for obtaining wrongful possession of property (*ἐξοῦλαι* in the widest sense), or in consequence of public suits (which the accusers had lost), and for fines adjudged by a court

of justice (ἐπιβολαί); others having taken leases from the public had not paid the stipulated sum, or had been sureties to the state; all these persons, I say, were permitted to pay on or before the ninth prytaneia, and in case of non-payment they were to be fined double, and their possessions sold for the benefit of the state. This was one species of atimia." He adds, that this atimia followed immediately upon failure of payment at the appointed period.

For the general details, see Boeckh, pp. 156. 340. 341. 377. 378. 385. 391., and for ἐξούλης δίκη in particular, p. 669. For μὴ κατέβαλον, see Note ad § 3. Cf. also 92. 134.

§ 74. **εἷς τρόπος οὗτος.** For the construction, see Note ad § 39.

ὁπόσοι κλοπῆς. 'as many as were convicted of embezzlement or of receiving bribes. These, of course, were disfranchised, both themselves and their heirs.' For the last clause, see Note ad § 67.

ἢ ἀστρατείας, 'or were convicted of avoiding military service, or of cowardice, or of keeping their ship out of action.'

ἢ τρὶς ψευδομαρτυριῶν, 'of false testimony, or of false summoning.' For these, see Boeckh, *Publ. Econ. Ath.* pp. 373. 349. 382. 390. "Addere potuit, *τρὶς παρανόμων* (Antiph. *Athen.* x. 451 A), et forsan addidit. Dobree."

ἄτιμοι τὰ σώματα, 'with respect to,' etc. For this *Accusativus respectûs*, see Note ad § 61. So also in the next paragraph *μέρος τι αὐτῶν*, 'as regards some part of them.' For *αὐτῶν*, see Note ad § 41.

§ 75. **ἄλλοι αὖ,** 'others, again, with certain limitations.' For *κατὰ προστάξεις*, see Boeckh, *Publ. Econ. Ath.* p. 381. Cf. 76. 78.

οἷον, 'for instance.' Frequent in Plato. See Schneider, Plat. *Rep.* ii. p. 360E. x. p. 615B. Cf. Dobree, *Advers.* p. 543.

ἐπὶ τῶν τυράννων, "sub tyrannide triginta virorum," Reiske, "Sed quibus tyrannis? Cogitabam, *τῶν τετρακοσίων*. Vide p. 10. 41. Sed ob p. 11. 1. dubito. An illi quorum avi sub Pisistratidis militarant? Aristoph. *Eq.* 446. Lysias, *c. Evandr.* p. 177. 23," Dobree. "Immo cum Dobr. *τετρακοσίων*, sicut est 78," Blass. Cf. Hermann, *Polit. Ant.* § 166. 12.

οὐδὲ βουλεῦσαι, 'nor yet to be senators.' Cf. 17. 43. 91. 95. Plat. *Gorg.* p. 473E. Xen. *Mem.* i. 1. 18.

τούτων ἦσαν, 'were disfranchised with respect to these points.' "*τούτων*. Scil. *τοῦ εἰπεῖν καὶ βουλεῦσαι*," Dobree. *τούτων* is *Genitivus respectûs*. See Kruger, *Gr. Gr.* § 47. 21., and cf. 117.

αὕτη γὰρ, 'for this was their limitation.' For *αὕτη*, see Note ad § 39.

§ 76. **ἑτέροις οὐκ ἦν**, 'to others it was not permitted to bring an action, to others to lay informations.'

ταῦτ' οὖν ἐψηφίσασθε, 'all these decrees, therefore, you voted to annul, both them and whatever duplicate copies existed anywhere, and to give each other a pledge of concord in the Acropolis.' Cf. 79 *init.* For *ἀντίγραφον*, see Inscript. Astypal. No. 154 (p. 104 ed. Cauer). Franz, *Elem. Epigr. Gr.* p. 316.

§ 77. **εἶπεν**, 'moved the decree, proposed the measure.' Cf. 73.

τῶν ὀφειλόντων, 'the public debtors.' See Boeckh, as quoted ad § 73., and ad § 87.

ἐπιψηφίζειν, 'to put a measure to the vote' = to hold the office of ἐπιστάτης. See Xen. *Mem.* i. 1. 18., and for this concession in the case of public debtors, see Boekh, *Publ. Econ. Ath.* p. 392 *note*.

ψηφίσασθαι. Infinitive for imperative. Cf. 79. 85. 87. 98 (where it is interchanged with the imperative). When the infinitive appears in Greek for the imperative, the rule is (1) that, when used for other than second persons of the imperative, the subject of the infinitive be in the *accusative*: as Ar. *Pax*, 551 ἀκούετε λεῴ· τοὺς γεωργοὺς ἀπιέναι, ὡς τάχιστα. Cf. Ar. *Aves*, 448. Inscript. Elea ap. Cauer. *Delect. Inscript.* p. 175. So also Aeschyl. *Theb.* 253 θεοὶ πολῖται, μή με δουλείας τυχεῖν, 'let me not meet with,' etc. Cf. Ar. *Ran.* 887. 894 : but (2) when used for the *second person* of the imperative, that the subject of the infinitive be in the *nominative* : as Plat. *Cratyl.* p. 426B σὺ δὲ . . πειρᾶσθαι. Thuc. v. 9 σὺ δέ, Κλεαρίδα, τὰς πύλας ἀνοίξας ἐπεκθεῖν. Inscript. Sigea (ap. Franz. *Element. Epigraph. Graec.* p. 78.) μελεδαίνειν με, ὦ Σιγειεῖς, *curate me, O Sigeenses.* Cf. Boeckh, *Corp. Inscript.* i. p. 20. These, so far as my observation goes, are the only instances in *prose* Greek. In the poets, of course, this usage is commoner. Hom. *Il.* xvii. 691 ἀλλὰ σύ γ' αἶψ' Ἀχιλῆϊ εἰπεῖν. Ibid. xxiii. 335 αὐτὸς δὲ κλινθῆναι, 'but do you yourself incline in your chariot,' etc.

τὰ Μηδικά, 'the Persian war.'

καὶ συνήνεγκεν, 'and it turned out to the advantage of the Athenians.' Cf. Xen. *Anab.* vii. 8. 4.

τῶν ἐπιγεγραμμένων, 'those registered as debtors with the Exactors, or with the Treasurers of the goddess Minerva ...or with the King-archon.' See Böckh. *Publ. Econ. Ath.* pp. 156. 160. 161. "*ἐπιγράφειν*, *in tabulas ut debitorem aerarii referre*," Blass.

ἢ εἴ τις μὴ, 'or if any one had not his name erased from the list of debtors, up to the expiration of the Council in the Archonship of Callias (*Olymp.* xciii. 3).' "*ἐκγράφω*, *cross out*, *erase*, from a list. Andocid. i. 77. Cf. D. Hal. xviii. 22," Pape.

§ 78. **ἢ ὀφείλοντες**. I suspect the true reading is *καὶ ὀφείλοντες*. A participle subjoined to an adjective by *ἢ*, is a construction of which I recollect no example; whereas such a construction with *καὶ* is even common. See Note ad § 95. Besides, *ἢ* and *καὶ* are in the mss. most bewilderingly alike, and often confused. See Schäfer, *Schol. Apoll. R. Index*, voc. *ἢ*, and Porson, Eur. *Hec.* 86.

ἢ ὅσων εὔθυναι, 'or such as have had some of their accounts condemned in the Logisteria by the Auditors or their Assessors.' "*λογιστήριον*, in Athens the place where the *λογισταὶ* assembled, Andocid. i. 78. Lysias, xx. 10," Pape.

"The Euthuni were in intimate connexion with the Logistae, and all questions belonged indiscriminately to either authority. The intimate connexion between the two offices is strikingly proved by a decree in Andocides, in which mention is made of those whose accounts were found unsatisfactory in the Logisteria by the Euthuni or the Assessors, and affording ground for an indictment. The Logistae and the Euthuni were each *ten* in number. If while the accounts were being examined by the Logistae, an accuser came forward, this naturally caused delay, and it is for this the Euthuni seem to have been appointed, *as assistants to the Logistae*," Böckh. *Publ. Econ. Ath.* p. 189 foll. Cf. Hermann, *Polit. Ant.* § 154. 5 foll.

ἢ μήπω εἰσηγμένοι, 'or whose prosecutions for their accounts have not yet been brought into the Dicastery, or whose limitations (cf. 75), or some of whose securities have been disapproved up to the very same time, or such names of the Four Hundred as are still registered.'

πλὴν ὁπόσα, 'with the exception of such names as are registered in public stelae of those who did not remain in the city.' Cf. 80 *init.* "τῶν μὴ ἐνθάδε. Vid. Isocr. *Callim.* p. 380. d.," Dobree.

ἢ ἐξ 'Αρείου πάγου, 'or have been condemned either by the Areopagus or the Ephetae, or by the Prytaneum or the Delphinium or the King-archons, or have been exiled for murder, or sentenced to death either as homicides or as tyrants.' "φόνος, *a private murder*: σφαγή, *a massacre*, scil. in motu civili. Ita Xenoph. etc.," Dobree.

"Ἐφέται, at Athens, *the Ephetae*, a court of 51 Eupatridae, said to have been created by Draco to try cases of homicide under the Ἄρχων Βασιλεύς, Andoc. 10. 43. Cf. Plut. *Sol.* 19. After the creation of the Senate of Areopagus, which took all cases of wilful murder, the Ephetae tried only the lesser cases of homicide in the four courts of Delphinium, Palladium, Prytaneum and Phreatto. Demosth. 643-646. Arist. *Fr.* 417-19. Pollux, 8. 125," Liddell, *Lex.* ed. seventh. Cf. also Pape *Lex.* in voc. "πρὸς with passives, is very rare in Attic prose. ἐκ also is not often found in this construction, and then, for the most part, only with verbs of *giving*," Krüger.

Cf. Porson ad Eur. *Hec.* 762. Schömann, Isaeus, p. 348. Cobet, *Var. Lect.* p. 59? Common enough in *Ionic* Greek.

§ 79. τὰ δὲ ἄλλα, 'but all the other names let the Exactors and the Senate cancel utterly, as aforesaid.' See Note ad § 77. For πανταχόθεν, cf. 65.

καὶ εἰ ἀντίγραφον, 'and whatever duplicate copies exist anywhere, let the Thesmothetae and the other magistrates hand them in to be cancelled.'

τριῶν ἡμερῶν, 'within three days.' See Goodwin, *Gr. Gr.* p. 227.

ἃ δ' εἴρηται, 'let them cancel the above mentioned, nor let it be lawful for any one to retain such duplicates in private, nor to,' etc. I should have preferred *μηδ' ἐκτῆσθαι* in this passage. Cf. his 'De Pace,' 37. "*ἐκτῆσθαι* Atticum est, non *κεκτῆσθαι*," Schneider (Plat. *Rep.* v. p. 464D).

οἱ ἐξ 'Αρείου πάγου, 'those who were exiled by the Areopagus.' See Note ad § 78 *fin.* For *ἐν τοῖς αὐτοῖς*, cf. 44. 94.

ὅπως ἂν ὦς, 'so that there may be the most perfect mutual confidence amongst the Athenians, both now and to all future time.'

§ 80. **εἶπε κατιέναι**, 'proposed that the exiles should return.' For *κατιέναι* in this sense, Pape cites Aesch. *Agam.* 1283. Herod. iii. 45. ix. 26. Xen. *Hellen.* ii. 2. 14. A commoner form for this is *κατελθεῖν*. With regard to *εἰπεῖν* with an *infinitive*, though that construction is strongly condemned by Rutherford (*Praefat. Babr.* p. lvi., and ad *Babr.* p. 21), Andocides furnishes us with two genuine examples in § 57 and § 64. So Plat. *Menex.* p. 240A *εἶπεν ἥκειν ἄγοντα τοὺς 'Αθηναίους*. Cf. Plat. *Phaed.* p. 59E. Aeschines also has one in *Ctes.* 37. Cf. Krüger, *Gr. Gr.* § 65. 1. obs. 4.

ἐπεὶ δέ. The sentence begun with *ἐπεὶ δὲ* remains suspended, being *taken up again* by *ἐπειδὴ δὲ* (§ 81), where

the apodosis is at length formed by the verb ἔγνωτε—*but when the truce was made with the Lacedaemonians, and you pulled down the walls ... when, I say, you returned from the Piraeus*, etc. This *epanaleptic*, or *resumptive* force of δὲ (ἐπειδὴ δὲ) is not uncommon in the Orators. See Dobree, *Adversaria*, p. 25, and Antiphon, vi. 42. 62. In Aeschin. *Ctes.* 60 I would read ὅστις δ' οὕτω. Cf. Note ad § 27. But the passage would be rendered much smoother by expunging the θ' after ἐγένετο, which Blass would seem to have added *de suo*. Muller's text has no θ'.

κατεδέξασθε. See Note ad § 66.

"**Μουνυχίαν.** Vid. Xen. *Hellen.* ii. 4. 11," Dobree. For Φυλή, see Schneider ad Xen. *Hellen.* ii. 4. 2.

§ 81. **γενόμενον,** 'when it was in your power to take vengeance, you determined to let the past go.' ἐᾶν, "*oblivioni tradere*," Reiske. For γιγνώσκειν, *determine*, cf. Note ad § 9. γενόμενον is a nominative absolute, after the manner of ἐξόν, παρόν, εἰρημένον, προσῆκον, etc. See Hermann, *Vig. n.* 213. Schomann, Isaeus, p. 346. "Neque haec participia accusativo casu, sed *nominativo* magis accipienda videntur," Hermann, *l. c.* Cf. Schafer, Plut. v. p. 41.

δόξαντα δὲ ὑμῖν, 'and when this was decided on.' For this singular but not very uncommon construction, in place of which we even find δόξαν ταῦτα, see Schafer ad Greg. Cor. p. 130. Bernhardy, *W. S.* p. 419. Cobet, *Nov. Lect.* p. 326. 327. Hadley, *Gr. Gr.* § 974. a. For the infinitive ἐπιμελεῖσθαι, cf. Note ad § 12.

ἕως αὖ. This reading has been adopted by Blass

from Weidner. The old reading ἕως ἂν is retained by Müller, and defended by Paley ad Aesch. *Pers.* p. v. But ἕως ἂν with an *optative* is a construction now very generally rejected. Cf. also Elmsley ad Eur. *Med.* 959.

θεσμοῖς, 'enactments, ordinances.' "Draco's laws especially were so called, as distinguished from Solon's νόμοι, Andoc. i. 81; Aelian, *V. H.* viii. 10; according to some, because they began with the word θεσμός. Also in Demosth. xxiii. 42," Pape. Cf. 83.

§ 82. **ἀπεκληρώσατε**, 'chose by lot.' Pape cites Lysias, xxii. 16. Thuc. viii. 70. Plat. *Legg.* vi. p. 763E. Cf. Böckh, *Publ. Econ. Ath.* p. 153.

εὕρισκον, 'they found that there were many laws both of Solon and of Draco to which many of the citizens were liable,' etc. See Hermann, *Polit. Ant. Gr.* § 103. § 104. § 106-109. Through oversight I have left εὕρισκον in the text, when I ought to have corrected it into ηὕρισκον. See Note ad § 130. In his latest work (see *Praef. Antiph.* p. xxviii. ed. 1881) Blass has come to this view himself.

ἐψηφίσασθε, 'you decreed to examine thoroughly all the laws and then to write up in the Stoa such laws as should be approved.' "Recte δοκιμάσαντας H. Steph. p. 12. 10., et sic ms. Vide ad Plut. 286," Dobree. The construction of δοκιμάσαντας is that set forth in the Note ad § 9. So in § 89 ἔδοξεν ὑμῖν δοκιμάσαι μὲν τοὺς νόμους, δοκιμάσαντας δὲ ἀναγράψαι. For τούτους τῶν νόμων, see Krüger, *Gr. Gr.* § 47. 28. obs. 2, who cites Isocr. 169D τῶν πολιτειῶν αὗται πλεῖστον χρόνον διαμένουσιν, αἵτινες ἂν τὸ πλῆθος θεραπεύωσιν. In οἳ ἂν δοκιμασθῶσι there is a transi-

tion to the time when the votes were given; otherwise we should have had οἱ δοκιμασθεῖεν. Cf. Dem. *Cor.* 25. *Fals. Leg.* 372. "στοά, *a portico*, Herod. ii. 52; at Athens used for the recording and publishing of the laws. Andocid. i. 85 τοὺς κυρωθέντας (νόμους) ἀνέγραψαν εἰς τὴν στοάν, which in 84 appears as ἀναγράφειν εἰς τὸν τοῖχον. Also used for judicial meetings, e. gr. of the King-archon. Plat. *Theaet.* p. 210D," Pape. "On the στοὰ βασίλειος, see the *Comment. ad Plat. Euthyphr. init.*, and Leake, p. 95," Hermann (*Polit. Ant. Gr.* § 138). Cf. Aeschin. *Ctes.* 86.

πολιτεύεσθαι, 'live as citizens according to their national institutes.' See Dobree, *Adversaria*, p. 120. 121., and Pape's *Lex.* in voc.

ὁπόσων δ' ἂν προσδέῃ, 'and whatever additions be needed, let those Thesmothetae that have been chosen by the Senate write such upon tablets and expose them to view before the Eponymi,[1] for any one that pleases to examine; and let them hand them in to the Senate within this month.' Instead of πρὸ τῶν ἐπωνύμων, the more usual formula is ἔμπροσθεν τῶν ἐπωνύμων, as in Aeschin. *Ctes.* 39. See Schömann, Isaeus, p. 309.

[1] The Eponymi were the old Athenian ancestral heroes, after whom Cleisthenes named the 10 Phylae. Their statues stood in the market-place, near the Bouleuterion. Therefore here all public notices were stuck up.' [illegible] See Pausanias i. 5. 1. "Prytaneum, [illegible]' Dobree. See Hermann, *Polit. Ant. Gr.* § 111. § 131. 6.

§ 34. **ἐξεῖναι δέ**, 'and that it also be lawful for any

private person that pleases to enter the Senate and offer whatever good advice he can about the laws.' For ἐξεῖναι δὲ, see Note ad § 12. Cf. Hermann, *Polit. Ant. Gr.* § 131. 5.

αἱ ἀρχαὶ, "*magistratus*," Reiske.

τοὺς κυρουμένους, 'and let them write up the ratified laws upon the walls of the Stoa.' For this partitive genitive with the participle, cf. Note ad § 59, and see Krüger, *Gr. Gr.* § 47. 28. obs. 1. For *σκοπεῖν*, cf. 83. It is an *exegetical infinitive* of the simplest sort. Cf. Note ad § 107 *fin.*

§ 85. **εἰς τὴν στοάν.** See Note ad § 82.

μὴ χρῆσθαι, 'let not the magistrates make use of an unwritten law.' See Note ad § 77. The same words are repeated in § 87 and § 89. Cf. Hermann, *Polit. Ant. Gr.* § 53. 4. § 54. 3

§ 86. **ἆρά γε ἔστιν**, 'is there here anything left, about which it is possible either to summon a magistrate or for any of you to do anything, except according to the laws that are written up?' "*ἀρχὴ = ἄρχων*, e. gr. *τὴν ἀρχὴν εἰσάγειν* Isaeus, i. 14, where immediately afterwards we have *ὁ τῶν ἀρχόντων ἐλθών*. So also *ἄγειν ἐπὶ τὴν ἀρχὴν* Pollux, xii. 16. 3. And elsewhere," Pape. But in this passage the text throughout is in so unsatisfactory and so unsettled a condition (vide Dobree, *Adversaria*, p. 182), that a satisfactory translation would seem to be hopeless. Blass, however, would have done better to have adopted *πρᾶξαί τινα*, with Sluiter and Lipsius. But where everything is so uncertain I have not thought fit to disturb

his text. Some of the words here used are repeated in 89. Cf. also 22.

ὅπου οὖν, 'therefore, when it is not allowed to make use of an unwritten law, doubtless the use of an unwritten decree is altogether prohibited.' For a very similar sentence, see § 90. This "geminatio of γε" in the same sentence is not altogether unexampled in Attic prose:—Plat. *Rep.* iii. p. 389D *ἐάν γε ἐπί γε λόγῳ ἔργα τέληται.* Where see Schneider's note, and cf. Heindorf ad Plat. *Euthyd.* p. 277A.

εἶεν. Cf. § 88, and Shilleto ad Dem. *Fals. Leg.* § 80.

ἕνεκα τῶν νυνὶ, "*Propter illa ipsa quae nunc fiunt*," Reiske.

τοὺς νόμους ἐθέμεθα ἵνα μηδὲν γένηται. He uses the *subjunctive*, because the provisions of the law are *still in force*. So in the very similar passage in Aeschin. *Ctes.* 39 *ὅπως ἂν εἷς ᾖ νόμος.* And ibid. 158 *ἵνα μηδεὶς αὐτοσχεδιάζῃ.* And so, generally, "*ubi consilium adhuc durat.*" For *μηδὲν ...μηδέ*, cf. Aeschin. *Ctes.* 22.

§ 87. **κυριώτερον εἶναι**, 'and let no decree...have more authority than a law; nor be it permitted to propose a law for the special case of any one man.' These words are repeated in § 89. Vide omnino Hermann, *Polit. Ant. Gr.* § 67. 8.

ἐὰν μὴ ἑξακισχιλίοις. Cf. 17.

"We know that in certain cases, particularly for the ratification of a decree relating to an individual ([illegible]), such as ostracism or the admission of a fresh citizen, 6000 votes were requisite." .. "This does not mean the number of those who voted for the particular subject in debate, but only of the citizens who voted both ways on

the question."... "It was necessary that 6000 Athenians should give express permission by a decree which was passed by secret votes in tablets, before it could be debated in the public assembly whether a public debtor should be remitted his debt, and be reinstated in his former situation," Böckh, *Publ. Econ. Ath.* p. 231. 392. Cf. Hermann, *Polit. Antiq. Gr.* § 130. 6. For ἐπίλοιπον, *deficient*, see Note ad § 109.

τὰς δὲ δίκας, 'and let the judgments and the arbitrations be valid, as many as were made in the city when it was under democratic government; and let them use the laws that date from the Archonship of Euclides.' According to Böckh (*Publ. Econ. Ath.* p. 461. 507) the correct date of the Archonship of Euclides is *Olymp.* 94. 2. B.C. 403. Cf. 87. 88. 93. 94. 99. Hermann also (*Polit. Antiq. Gr.* § 169) agrees with Böckh.

88. **ἐποιήσατε...ὅπως εἶεν**, 'so that there might neither be any cancelling of debts, nor suits be tried over again, but the recovery of private bonds be maintained.' In the similar passage above (§ 86) we had ἐθέμεθα...ἵνα ἐξῇ, but here he uses the *optative*, which indicates *the motive they had* in passing that particular law. In Eur. *Hec.* 712, where the reading fluctuates between χρυσὸν ὡς ἔχοι and ἔχῃ, the optative would refer to the mind of the murderer, and express *what motive he had* in committing the deed, while ἔχῃ would express *the Chorus' own opinion* as to his motive. Cf. Antiphon, vi. 37 (γενοίμην), Andocid. *Myst.* 113 (δῷ), 133 (ᾖ), 137 (ἀπολοίμην). Aeschin. *Ctes.* 183 (δοκῇ), and see Hermann ad Soph. *Electr.* 57. 750. Vide *Lexica* in voc. συμβόλαιον. For χρεῶν ἀποκοπαί, see Hermann, *Polit. Antiq. Gr.* § 63. 1. § 169. 7, and for ἀνάδικος δίκη, id. § 145. 4.

τῶν δὲ δημοσίων, 'but in the case of such public offences

as admit of either common actions, or indictments, or informations, or summary processes,' etc. See Böckh, *Publ. Econ. Ath.* p. 352 foll. Hermann, *Polit. Ant. Gr.* § 136. § 137. § 139.

§ 89. **δοκιμάσαι.** Cf. 82. 87. **ἐνταυθοῖ ἔστιν.** Cf. 86.

πρὶν Εὐκλείδην ἄρξαι. In this construction, when the accusative is the *subject* of the infinitive, the choice lies between (A) πρὶν Εὐκλείδην ἄρξαι, which is the almost invariable usage of the best prose writers, and (B) πρὶν ἄρξαι Εὐκλείδην, which is more affected by Xenophon and the later writers, and is sometimes used by the poets. Thus (A), Andocid. *Myst.* 67 πρὶν ἡμᾶς δεθῆναι. Aeschin. *Fals. Leg.* 92 πρὶν ἐμὲ ἀπιέναι. And, again, in the same paragraph, πρὶν ἐμὲ ἐξορμᾶν. Ibid. 140 πρὶν ἐμὲ ἐλθεῖν. Ibid. 135 πρὶν ἐμὲ χειροτονηθῆναι. Id. *Timarch.* 116 πρὶν ἐμὲ λέγειν. So also in Aeschin. *Ctes.* 25. 219. Contra (B), Xenoph. *Cyrop.* i. 6. 19 πρὶν κινεῖσθαι τὰς ὄρνιθας. Ibid. ii. 4. 17 πρὶν κινεῖσθαι τὰ θηρία. Id. *Ages.* i. 5 πρὶν ἄρξαι αὐτόν. Aeschyl. *Pers.* 502 πρὶν σκεδασθῆναι ἀκτῖνας. Id. *Agam.* 1067 πρὶν ἐξαφρίζεσθαι μένος. But when the accusative is the *object* of the infinitive, this second (B) order is preferred; as Andoc. *Myst.* 43 πρὶν πυθέσθαι τοὺς ἄνδρας ἅπαντας.

οὐκ οἶμαι ἔγωγε. Though ἐγὼ οἶμαι (which ought not to be written ἐγᾦμαι: see Schneider ad Plat. *Rep.* i. p. 335e) is common enough, I suspect ἔγωγε οἶμαι will have to be looked for amongst the blunders of late mss., along with ἔμουγε and ἔμεγε.

καὶ αὐτοί. See Note ad § 9.

§ 90. **πῶς ἔχει.** See Note ad § 9. For this *postposition*

of the interrogative, cf. nine lines lower down. It is very frequent in Andocides.

ὁ κοινὸς (ὅρκος). Scil. ἦν. The ellipsis of the imperfect is much less frequent than that of the present of this verb. But cf. Aeschin. *Ctes.* 62. 71. 96. Dem. *Cor.* 73. 115. 155 *fin.* Hermann, *Vig. n.* 175b. Vömel ad Dem. *Cor.* 73. Wannowski, *Anomal. Syntax.* p. 205. 211. Krüger, *Gr. Gr.* § 62. 1. obs. 6. See Hermann, *Polit. Ant. Gr.* § 169. 6.

ὅπου τοίνυν. See Note ad § 86. τοῖς μεγίστων. See Note ad § 51.

ἦ που σχολῇ τῶν γε, 'doubtless you hardly thought fit to bear ill-will against any other citizen.' Cf. 102 *fin.* Plat. *Protag.* p. 330E. *Rep.* x. p. 610E. *Phaed.* p. 65B.

§ 91. ἡ βουλὴ ἡ ἀεὶ βουλεύουσα, 'the Senate for the time being.' So Plat. *Gorg.* p. 493C *οἱ ἀεὶ παρόντες*, 'whoever happen to be present.' Aeschyl. *Prom.* 937 *θῶπτε τὸν κρατοῦντ' ἀεί*, 'whoever happens to be in power.' Plat. *Apol.* p. 25C *τοὺς ἀεὶ ἐγγυτάτω ὄντας*. See Blomf. *Gloss. Prom. Vinct.* 973. Monk, *Alcest.* 710. Schäfer, Plut. v. 23. Hermann, *Praef. Eur. Suppl.* p. ix.

ἀπαγωγὴν, 'summary process.' See Note ad § 88., and cf. Antiphon, v. 85. Hermann, *Polit. Ant.* § 137.

τί ὀμόσαντες, 'what have you to swear before you become dicasts?'

εἰ ὀρθῶς δοκῶ, 'whether I seem to you to be right in saying that I say them in defence of you and the laws.'

§ 92. τί αὐτοῖς ὕπαρχον ἑτέρων κατηγοροῦσι, 'what there

is in their favour that they should accuse others.' For the construction, see Goodwin, 'Moods and Tenses,' p. 221. Hadley, *Gr. Gr.* p. 316., and for *ὑπάρχει*, cf. 140. 'De Pace,' 14., and Antiphon, vi. 2.

πριάμενος, 'having leased a tax from the public, and having collected the profits thereof from the cultivators of the land to the amount of 90 minae, did not pay it in to the state, but absconded; for if he had shown himself, he would have been put in the stocks.'

"All property, both of corporations and of the state, as well such as was sacred as such as was not, was leased out either permanently or for a term of years; and the rent accruing to the state was made over to a farmer-general. The latter fact is most distinctly seen from the instance of Cephisius, mentioned by Andocides (*Myst.* § 92): this person had taken a lease from the state, by virtue of which he collected a tax of 90 minas from the cultivators of the public lands, and was to pay over this money to the state. The words *ἐν τῇ γῇ* have been suspected, but they appear to be genuine; Sluiter's conjectures are wholly inadmissible." Boeckh, *Publ. Econ. Ath.* p. 163. "The ancients, as far as I am aware, only use the word 'to buy' (*ὠνεῖσθαι*) instead of 'to let,' as applied to the public revenues, the letting of which was a real sale of the dues belonging to the state. For the lease of the lands or the whole property (*οἶκος*) of an individual to a tenant, the expression *μισθοῦν* is used," Boeckh, p. 110. See the *lease* of the Aexonenses quoted in the Note ad § 98.

§ 93. **κυρίαν εἶναι**, 'that the Senate be authorized, in case any one having leased a tax do not pay it in, to put him in the stocks.' For the interchange of *ὠνὴν* and *τέλος*, see Note ad § 8.

ἀντὶ φυγάδος, 'instead of being an outlaw.' When *changes of condition* are denoted by prepositions (e. gr. *ἀντὶ* or *ἐκ*), the resulting forms are *anarthrous*; as Dinarch. c. *Dem.* ἀντὶ λογογράφου. Cf. Dem. *Cor.* 130. Aeschin.

Ctes. 173 ἐκ τριηράρχου λογογράφος ἀνεφάνη. "ἀντὶ significat vicem = ἐκ. Soph. *Oed. T.* 455. Ar. *Plut.* 634," Dobree.

§ 94. **ἐπὶ τῶν τριάκοντα,** 'in the time of the Thirty Tyrants brought Leon before the magistrates' (οἱ ἕνδεκα). Cf. 95. See Hermann, *Polit. Ant. Gr.* § 137. § 139. The same Meletus was subsequently accuser of Socrates. See Curtius, *Hist. Gr.* iv. 147.

οὗτος ὁ νόμος. By "this law" he means that portion of it which he quotes immediately afterwards, beginning with the words τὸν βουλεύσαντα. Here οὗτος is slightly irregular, as referring to what *follows*—instead of to what *precedes*. See Goodwin, *Gr. Gr.* p. 208. Hadley, *Gr. Gr.* p. 225. "Plebiscitum hoc adhibetur etiam a Lycurgo § 126 et § 127 (τὸ ψήφισμα τὸ Δημοφάντου): commemorat Demosthenes quoque *Lept.* 159," Blass. For the repetition of καὶ, see Note ad § 34.

τὸν βουλεύσαντα, 'let the person who advised the deed be liable to the same punishment as the person who committed it with his own hand.' This is the law Andocides refers to. See Dobree, *Advers.* p. 173.

οὐδ' αὐτὸς ἀντιλέγει, 'not even he himself denies that he brought him before the magistrates.' In Greek, *verba negandi*, if preceded by a negative (οὐκ ἀντιλέγει), are also *followed by a negative* (ὡς οὐκ ἀπήγαγεν). Similarly 30 οὐκ ἔστιν ἀπολογία ὡς οὐκ ἐποίησαν. Or, when an infinitive is substituted for the finite verb, by μὴ οὐ with an infinitive; as Aeschin. *Timarch.* 136 οὔτε αὐτὸς ἐξαρνοῦμαι μὴ οὐ γεγονέναι. See Schafer, *Appar. Crit. Dem.* iv. p. 164. Schneider, Plat. *Rep.* iii. p. 427 D. Hermann, *Vig. n.* 265. Goodwin, 'Moods and Tenses,' p. 199. Hadley, *Gr. Gr.* § 1034.

§ 95. **Ἐπιχάρης δ' οὗτος.** A *Nominativus pendens.* See Note ad § 16.

πονηρότατος καὶ βουλόμενος. Here we have a participle coupled to a preceding adjective; which is not at all uncommon. Aeschin. *Ctes.* 28 *σαφὴς καὶ ταχὺ λέγων.* Cf. ibid. 148. 152. 155. 175. 207. *Timarch.* 122. Dinarch. c. *Dem.* 49. Aeschyl. *Prom.* 186. See Hermann, Aeschyl. *Agam.* 97. Schafer, *Plut.* iv. 323. v. 66. 151. Kruger, *Gr. Gr.* § 59. 2. obs. 3. "Vide ad Aristoph. *Eq.* 1278," Dobree.

ἐβούλευεν. See Note ad § 75.

νηποινεὶ τεθνάναι, 'let him be put to death with impunity.' Cf. 96. *ὃς ἂν ἄρξῃ* is a *variata locutio* for *τὸν ἀρχήν τινα ἄρξαντα.* Compare the very similar construction in § 110. Another turn will be found in § 115.

ἄλλο τι ἢ ἔσται *nonne erit?* Cf. 114. 'De Pace,' 10. Goodwin, *Gr. Gr.* p. 307. Hadley, *Gr. Gr.* p. 317.

καθαρὸς τὰς χεῖρας. See Note ad § 61.

§ 96. **τὸν ἐκ.** See Note ad § 11.

Αἰαντὶς ἐπρυτάνευε, 'the tribe Aiantis was prytanis, Cleogenes was secretary, Boethus was chief-president, Demophantus drew up this decree.' See Lidd. *Lex.* in voc. *πρύτανις*, and cf. Hermann, *Polit. Ant. Gr.* § 167. S. § 169. Schneider ad Xen. *Hellen.* ii. 4. 43.

ἄρχει χρόνος. 'the commencement of this decree is to date from the Senate of 500 who were chosen by lot when Cleogenes was secretary for the first time.' The reader must notice that the phrase *ἄρχει χρόνος* is a quasi stereotyped formula in these and similar documents, and, as

such, may be used *altogether ungrammatically;* as in this passage, and in the lease of the Aexonenses, which immediately follows. Böckh (*Corp. Inscript.* vol. i. p. 29), who appears to have been the first to fully explain this construction, cites as illustrations "Locatio Aexonensium" *χρόνος ἄρχει τῆς μισθώσεως τοῦ Δημητρίου καρποῦ Εὔβουλος ἄρχων* (*the commencement of the lease of the rents of Demeter is to date from the Archonship of Eubulus*). Thuc. v. 19 *ἄρχει δὲ τῶν σπονδῶν ἔφορος Πλειστόλας.* "Pactio Orchomenia" § 3 *ἄρχει τοῦ χρόνου ὁ ἐνιαυτὸς ὁ μετὰ Θύναρχον ἄρχοντα Ἐρχομενίυς* (=*Ὀρχομενίοις*). Thuc. iv. 118 *ὡμολόγησαν τὴν ἐκεχειρίαν εἶναι ἐνιαυτὸν, ἄρχειν δὲ τήνδε τὴν ἡμέραν* (*and that this day, the* 14 *of Elaphebolion, be the commencement of it*) *τετράδα ἐπὶ δέκα τοῦ Ἐλαφηβολιῶνος μηνός.* "Inscriptio Elea" (*Corp. Inscr.* i. p. 29) *ἄρχοι δέ κα* (=*ἂν*) *τόδ' ἔτος* ("*initium autem sit hic ipse annus*," Böckh). See also Franz, *Element. Epigraph. Graec.* p. 66. 118. 195., l. 40., and especially Dobree, *Adversaria*, p. 479., who shows how important it was that the *commencement* of certain legal documents should be clearly stated.

ἢ ἀρχήν τινα, 'or hold any office when the democracy has been put down.' For *Ἀθήνησιν*, see Note ad § 62.

καὶ τῆς θεοῦ, 'and let a tenth of the proceeds be the property of the goddess' (Minerva).

"The sacred treasure of the greatest magnitude at Athens was that of Minerva, upon the Acropolis; to which not only the large amount of sacred offerings and rents, many fines without any deduction, and of others a percentage equal to the tenth part, were assigned, but also the tithe of all prizes taken in war, together with that of confiscated property; whereas the other gods only received a fiftieth part," Böckh, *Publ. Econ. Ath.* p. 160. Cf. also ibid. 328., and Hermann, *Polit. Ant. Gr.* § 151.

ὅσιος καὶ εὐαγής, 'pure and guiltless.'

§ 97. **ὀμόσαι δ' Ἀθηναίους**, 'and let all the Athenians swear by the perfect victims, tribe by tribe, and deme by deme.'

ἔστω δὲ. See Note ad § 94.

"**τὸ λοιπὸν** dicitur et *τοῦ λοιποῦ*, hoc discrimine, quod *τὸ λοιπὸν* continuum et perpetuum tempus significat, *τοῦ λοιποῦ* autem repetitionem ejusdem facti reliquo tempore indicat," Hermann, (*Vig. n.* 26). "*τοῦ λοιποῦ* mostly denotes single points of time in the future, but *τὸ λοιπὸν* all after time," Pape. "In *affirmative* propositions *τὸ λοιπὸν* is usual; in *negative τοῦ λοιποῦ*," Shilleto (ad Dem. *Fals. Leg.* § 150). Therefore *τὸ λοιπὸν* = *henceforward*, *τοῦ λοιποῦ* = *iterum*. See Schafer, Soph. *Ajax*, 719. Kruger, *Gr. Gr.* § 46. 3. obs. 2. Hadley, *Gr. Gr.* p. 243.

ἐάν τις τυραννεῖν, 'if any one aim at tyranny, or join in setting up the tyrant.' Arist. *Thesm.* 338 *ἢ τυραννεῖν ἐπινοεῖ, ἢ τὸν τύραννον συγκατάγειν.* "Possis *ἐπὶ τῷ τυραννεῖν ἐπαναστῇ.* Certe mendosa vulgata," Dobree.

ὅσιον αὐτὸν νομιῶ, 'I will hold him to be pure before both gods and genii.' "*Δαίμων*, when joined with *θεός*, denotes an inferior deity. Cf. Plat. *Legg.* v. 738D. *Rep.* iii. 392A. *Apol.* 27D. *Legg.* viii. 848D," Pape. Cf. also Plat. *Legg.* p. 729E. *Sympos.* p. 202D. Plutarch ap. Schafer, Plut. vi. p. 463. In Aeschin. *Ctes.* 117 I would read *δαίμονάς τινας.* Grote, *Hist. Gr.* vii. 92. Bentley, *Phal.* p. 154 (ed. 1817). Blass would have done better to expunge the *τὸν* that followed *ἐπαράσατο*, than to change

it into τὸν, which makes very questionable grammar in this passage.

τὰ κτήματα, 'and I will sell all the possessions of the man who has been killed and pay half to the man who has killed him, and will not (Note ad § 21) hold back aught of his share.' For ἀποδιδόναι and ἀποδίδοσθαι, see Goodwin, *Gr. Gr.* p. 245. Hadley, *Gr. Gr.* § 816.

§ 98. **ἐὰν δέ τις,** 'and if any one, while killing or attempting to kill any of the above, get killed himself,' etc. For αὐτόν τε, see Note ad § 67.

ἐναντίοι τῷ δήμῳ=*adverse to.* ἐναντίος with dative= *opposite to, contrary to.* See 4. 101. 103. Aeschin. *Ctes.* 36. 38. 44., etc. But ἐναντίος with genitive=*in the presence of.* See § 118. Aeschin. *Ctes.* 34. 56. 125. 147. 156. *Fals. Leg.* 33. 57. Hyperid. *Euxen.* xxxv. 17. Isaeus, *Dicaeog. Hered.* § 31. Antiphon, vi. 19. 39. 40. Schömann, Isaeus, p. 342. In Aeschin. *Ctes.* 33, where the texts of Franke, Benseler, and Bremi exhibit ἐνώπιον ἁπάντων τῶν Ἑλλήνων, which is a Hellenistic barbarism, Cobet (*Nov. Lect.* p. 97) has rightly restored ἐναντίον. Therefore we are hardly justified in saying that ἐναντίος with genitive is "rare in Attic prose," as some scholars have done.

λύω καὶ ἀφίημι, 'I cancel and renounce.' "Quc. utrum dicatur λύειν ὅρκον, an λύειν τὸν ὀμόσαντα. Si hoc, facile potes ὁπόσοις," Dobree.

ὀμοσάντων. See Rutherford's important remarks on this form of the imperative, *Praefat. ad Babr.* p. liv. lv.

πρὸ Διονυσίων. The Διονύσια τὰ μέγαλα are meant,

which were held in March. See Buttmann, *Mid. Excurs.* i. Dodwell, *Diss.* vi. 18. Hermann, *Polit. Ant. Gr.* § 161. 2.

ἐπεύχεσθαι. See Note ad § 77.

ἐπιορκοῦντι...αὐτὸν εἶναι. For this usual change of construction, see Note ad § 9.

§ 99. **ἐπίτριπτον κίναδος**, 'hackneyed rogue.' But here with a play on the word *κίναιδος*.

διὰ τοῦτο. See Hadley, *Gr. Gr.* § 696. a. *ὅδε* also is slightly irregular, as here referring to *the above.* Cf. Hadley, *l. c.*

περιέρχει. I have here restored *περιέρχει* in place of *περιέρχῃ*, as also in § 100 *ποιεῖ* in place of *ποιῇ*. See Note ad § 100.

"**ἐδούλευες**, optimum. Sed que. *ἐβούλευες*, ut p. 12. 40," Dobree.

§ 100. **ποιεῖ.** That the second person singular of the passive and middle voices of barytone verbs ends in -ει (not -ῃ) is now admitted. See Porson, *Praef. Hec.* p. ii. et ad *Hec.* 412. 986. Dindorf in the last edition (1864) of his Aeschylus has restored -ει throughout. See *Praef. Aeschyl.* p. xi., et xxiii. But some may have their doubts as to the *contracted* verbs. The same rule, however, applies to them also. Dem. *Cor.* 290 λοιδορεῖ. Thuc. vi. 14 ἡγεῖ (ed. Bekker). Xen. *Anab.* i. 7. 5 ἐπισχνεῖ (ed. L. Dindorf.). Dem. *Cor.* 256 προαιρεῖ (ed. Vomel. So also in Par. Σ). Dem. *Cor.* 283 ἡγεῖ. Eur. *Hec.* 1000 φιλεῖ (ed. Dindorf. et Porson). Dem. *Cor.* 284 λοιδορεῖ (ed. Vomel). Aesch. *Prom.* 617 αἰτεῖ (ed. Dindorf).

Ibid. 630 προθυμεῖ (ed. Dindorf). See Vömel ad Dem. *Cor.* 284. 290.

καὶ ταῦτα...ὤν. For καὶ ταῦτα (=*and that too*) with participle, see Krüger, *Gr. Gr.* § 51. 7. obs. 14. Goodwin, *Gr. Gr.* p. 301. In Plat. *Rep.* i. 341c οὐδὲν ὢν καὶ ταῦτα, we seem to have the words in the reverse order. But see Schneider ad loc. For ἰδέαν, see Note ad § 61.

αὐτῷ ὑπὲρ αὐτοῦ. Vide omnino Dobree, *Adversaria*, p. 338. 532.

§ 101. **καθήμενος ἡνίκα**, 'while sitting and looking at him, whilst he was accusing me, methought it was all the same as being arrested and tried by the Thirty.' See Xen. *Hellen.* ii. 3. 2. Hermann, *Polit. Ant. Gr.* § 168. οὐδὲν ἄλλο ἢ is an elliptical phrase, where some general word, such as ποιεῖν, ποιεῖ, ποιοῦσι, γίγνεται, etc., may be mentally supplied. Demosth. *Halonn.* 7 ὅταν δὲ λέγῃ ὡς ἐθέλει διαδικάσασθαι, οὐδὲν ἄλλο ἢ χλευάζει ὑμᾶς (*he does nothing but mock you*). Dem. *Olynth.* iii. 1 οὐδὲν ἄλλο μοι δοκοῦσιν ἢ ἁμαρτάνειν (=οὐδὲν ἄλλο ποιεῖν ἢ ἁμαρτάνειν). See Krüger, *Gr. Gr.* § 62. 3. obs. 7. Hadley, *Gr. Gr.* § 612. Rehdantz, Dem. vii. 7. Schäfer, Plut. iv. 411. Hermann, *Vig. n.* 277. Heindorf. Plat. *Charm.* p. 173A.

"**οὐχ οὗτος ὑπῆρχεν**; scil. ὁ κατηγορήσων. Dem. *Cor.* p. 260. 5 R," Dobree.

καὶ γὰρ νῦν. Scil. κατηγόρει.

ἀνέκρινε, *interrogate, examine;* the technical word in reference to the preliminary examination. Pape cites Dem. xlviii. 31. Plat. *Legg.* ix. p. 879E. Antiph. ii. α. 9. Add Isaeus, *Dicaeog. Hered.* § 32. Hence ἀνάκρισις, *the*

preliminary examination: for which see Dobree, *Advers.* p. 307. Cf. Hermann, *Polit. Antiq. Gr.* § 141. 1.

εἰπέ μοι. See Note ad § 11.

καὶ ἐπετείχισας, 'and fortified it (Decelea) against your own country.' See Thuc. vii. 19. 27. Hermann, *Polit. Ant. Gr.* § 166.

τί δέ; *what then*: marking a transition to another subject. Cf. Xen. *Œcon.* iii. 2. *Conviv.* viii. 32.

ἐλῄσω, *rob, despoil*; but the verb should properly be restricted to the actions of λῃσταί (§ 138), which word, in old Attic, meant only *pirates*. See Franz, *Element. Epigraph. Graec.* p. 109.

ἐναντία τῇ πόλει. Cf. 103. See Note ad § 98.

συγκατέσκαψας, *helped to demolish*. See Xen. *Hellen.* ii. 2. 23. Plut. *Lysand.* xv. Eur. *Rhes.* 392 *συγκατασκάψων τείχη πάρειμι.*

οὐδέ. Somewhat unusual when *commencing* a sentence. See Schömann, Isaeus, p. 469. 470.

§ 102. **ἆρα ἂν οἴεσθε**, "*existimatisne aliâ me sorte usurum fuisse, si ab illis comprehensus fuissem?*" Reiske. The ἂν, of course, belongs to the infinitive. For this position of ἂν, see Note ad § 21.

οὐκ οὖν δεινὸν εἰ, 'would it not then be scandalous, that I might have been destroyed by these people on this account, because I committed no offence against the state — but when tried amongst you, to whom I have done no wrong, should not (Kruger, *Gr. Gr.* § 53. 7. obs. 3) be spared (§ 65)?' For *εἰ οὐ*, see Note ad § 33. The *εἰ* here =

ὅτι. See Krüger, *Gr. Gr.* § 67. 4. obs. 1. *εἰ ἂν ἀπωλόμην*, *that I might have been destroyed.* So Dem. *Fals. Leg.* § 190 *ἀπολοίμην...εἰ ἂν ἐπρέσβευσα*, which Shilleto rightly translates, "*If I would have gone on the embassy.*" Cf. also the strikingly similar passage in Antiphon, *Choreut.* 29. So also Demosth. *Timoth.* 58. *Polycl.* 67. Aeschin. *Timarch.* 85. Dinarch. *c. Dem.* 53. Comic. Incert. ap. Meinek. *Com. Fragm.* iv. 669. The construction is perfectly legitimate, and now fully recognized. See Krüger, *Gr. Gr.* § 54. 6. obs. 6. *Dial. Synt.* § 54. 10. obs. 3. Bäumlein, *Gr. Mod.* p. 75. 133-136. 326. Shilleto ad Dem. *Fals. Leg.* § 190. Hermann, *Opusc.* iv. p. 56. Heindorf, Plat. *Soph.* 59. Buttmann, *Mid.* 15. Similarly Lucian, *Toxar.* c. 18 *ἵνα ἂν ἐδυνάμην*, *in which case I should have been able.* See Schömann, Isaeus, p. 460. 461. For *οὐκ οὖν*, see Hermann, *Vig. n.* 261.

πάντως δήπου, 'most assuredly I shall; or hardly will any other man be spared.' For *σχολῇ γε*, see Note ad § 90.

§ 103. **τὴν ἔνδειξιν ἐποιήσαντό μου** = *ἐνέδειξάν με*, *informed against me.* See Note ad § 1.

τὸ πρότερον. The strictly correct order would be *τὸ πρότερον περὶ ἑτέρων γεγενημένον*. So in § 83 *οἵδε ᾑρημένοι νομοθέται ὑπὸ τῆς βουλῆς*, for *οἵδε ὑπὸ τῆς βουλῆς ᾑρημένοι νομοθέται*. But this irregularity of construction is exceedingly rare in Andocides, though in Aeschines and Demosthenes much too common to admit of reference. One example may be given; Dem. *Cor.* 220 *τὸν κατειληφότα κίνδυνον τὴν πόλιν*, for *τὸν τὴν πόλιν κατειληφότα κίνδυνον*. See Krüger, *Gr. Gr.* § 50. 10. obs. 2 and obs. 3. Schäfer,

Plut. v. p. 133. Schömann, *Isaeus*, p. 188. Wordsworth ad Theocr. xxix. 22. The example in Aeschyl. *Prom.* 313 is more remarkable. See Dindorf, *Praefat. Aeschyl* p. xvii. (ed. Teubner, 1882). Cf. Fix, Eur. *Cycl.* 588. *Bacch.* 860. *Electr.* 1072.

ὁρᾶτε μὴ οὐκ...προσήκῃ. I have here restored the reading of Stephens (*προσήκῃ*), in place of *προσήκει*, as the sense plainly is "*Take care lest it be not incumbent on me most of all the citizens ... but on many others more so.*" See Hermann, *Vig.* n. 270., et ad Eur. *Med.* 310. Wunder, Soph. *Electr.* 567. Baumlein, 'Griech. Mod.' p. 117. 195-202. Rutherford, *Babr.* p. 6. Kruger, *Gr. Gr.* § 54. 8. obs. ... and obs. 12. Goodwin, 'Moods and Tenses,' p. 83. Cf. also Plat. *Cratyl.* p. 436B. *Sympos.* p. 194C. On the other hand, *ὁρᾶτε μὴ οὐ προσήκει* = *see whether it is not incumbent on me most of all the citizens*, which is precisely what Andocides did *not* intend to say.

τοῦτο μὲν...τοῦτο δὲ, *on the one hand*, *on the other hand.* Cf. Andocid. 'De Reditu,' 16. 17. 'De Pace,' 40. Antiphon. v. 5. 11. 26. 30. 50. 52. 54. 67. 81. 83. See Hermann, *Vig.* n. 15. Kruger, *Gr. Gr.* § 50. 1. 15. Goodwin, *Gr. Gr.* p. 208. But we also find *τοῦτο μὲν* without *τοῦτο δέ*, and *τοῦτο δὲ* without the preceding *τοῦτο μέν*. See Schäfer, Plut. v. p. 9.

κατηγάγετε, *bring back*, *restore*, the technical word in reference to the re-instatement of exiles. See Xen. *Anab.* i. 2. 2 Thuc. i. 111. Herod. vi. 75. Cf. Hermann, *Polit. Ant. Gr.* § 71.

στήλας ἀνείλετε. For the allusion in *στήλας*, see 51. 78.

"ἀναιρεῖν, *rescind, abolish, cancel,* γραφὴν, δίκην, Dem. lviii. 32. lix. 53. συνθήκας, συγγραφὴν, Dem. xlviii. 46. xxxiv. 31," Pape. Cf. Aeschin. *Ctes.* 39.

ἐξηλείψατε. Cf. 76. 79.

§ 104. **γνώσονται.** For γιγνώσκω with participle, see Hadley, *Gr. Gr.* § 982. Goodwin, 'Moods and Tenses,' § 113. Schäfer, Plut. v. 117.

ἥκουσι δὲ νυνὶ...οἱ μὲν εἰσόμενοι...οἱ δὲ ἀποπειρώμενοι, 'some to ascertain whether they are to trust...others making trial of your disposition,' etc. Very similarly Aeschin. *Ctes.* 103 πέμπουσι Γνωσίδημον...δεησόμενον...ἐπαγγελλόμενον δέ. The *future* participle after verbs of motion, as corresponding to the Latin supine in *-um*, is common enough (Andoc. *Myst.* 42. 'De Pace,' 41 etc. etc. See Krüger, ad Xen. *Anab.* i. 3. 14. Cobet, *Nov. Lect.* p. 357. 574. Schömann, Isaeus, p. 217. Hermann, Eur. *Med.* 1024.), but the appearance of a *present* participle after verbs of motion has been questioned by some scholars. Dinarch. *c. Dem.* 76 Λακεδαιμόνιοι ἧκον δεόμενοι σωτηρίας. Andocid. 'De Pace,' 31 οἵπερ νῦν ἥκουσι πείθοντες πολεμεῖν. Id. 'De Pace,' 30 Συρακόσιοι ἦλθον ἡμῶν δεόμενοι. Id. 'De Pace,' 23 ποίαν τινα χρὴ εἰρήνην πρεσβεύοντας ἥκειν; Aeschin. *Fals. Leg.* 132 πρέσβεις πρὸς ἡμᾶς ἦλθον κελεύοντες. So Dindorf in Aeschyl. *Prom.* 858 reads ἥξουσι θηρεύοντες (in place of θηρεύσοντες). See his *Praefat. Aeschyl.* p. xcv. cix. ed. Teubner, 1882. "Verba eundi ac mittendi etiam cum *praesentis* participiis junguntur, ubi actionis efficiendae jam initium fit," Poppo. See also Krüger ad Thuc. vi. 88 *fin.* Fix, Eur. *Troad.* 238. Schäfer, Plut. iv. 391. Schömann,

Isaeus, p. 217. Bremi, Aeschin. *Ctes.* 103. For ὅρκοις οἷς, see Note ad § 53., and for the whole passage, Lysias, xxvii. 7.

§ 105. **εἰ αὐτοῖς ἐξέσται,** 'whether it will be allowed them without fear to falsely accuse and indict some (*τοὺς μὲν συκοφαντεῖν*), to inform against others, to bring others before the eleven.' For this omission of *τοὺς μὲν* in the first clause, cf. § 38.

ἐν τῷ σώματι, 'is concerned with my body.' Cf. § 123.

τοὺς συκοφάντας, 'to gain over the informers to one's own side.' Similarly in § 123 *εἶπον αὐτῷ παρασκευάζειν ἄλλους*, *to get others to help him in his accusation.* Cf. Lysias, vii. 18. "Verte, *or make terms with the sycophants.* *παρασκευάζειν*, *contra alium parare*, p. 16. 17 [§ 123]," Dobree. See also his *Adversaria*, p. 545.

ἢ φεύγειν αὐτούς. See Note ad § 12.

§ 106. **τὰ πεποιημένα ὑμῖν.** Vid. Note ad § 10 et ad § 56.

ἐπὶ Παλληνίῳ. "Vid. Schol. Arist. *Ach.* 233. Phot. *τὸ ἀπὸ τῆς Παλλ.*," Dobree. "Est Pallene pagus Atticae, quem Pisistratus olim, quum regnum affectaret, occupavit, dum a civibus, qui eo concursum fecissent, exturbaretur," Blaydes.

κατελθόντες. *κατελθεῖν* and *κατιέναι* (§ 80) are the technical words for the *return* of exiles.

φυγὴν κατέγνωσαν. See Note ad § 32. Cf. § 52.

§ 107. **ἔγνωσαν,** *determined.* See Note ad § 9., and for the construction of the next line (*κοινὴν...καὶ τοὺς κινδύνους*),

see Note ad § 51. The *βασιλεὺς*, of course, is the 'King of Persia.' See Liddell *Lex.* in voc. For the reason of this determination, see Hermann, *Polit. Ant. Gr.* § 124 *fin.*

ἠξίουν σφᾶς αὐτοὺς, 'they thought fit to place themselves in the forefront of all the Hellenes, and to advance to Marathon to encounter the barbarians.' The use of *ἀπαντᾶν* here may be compared with that of *παρεῖναι* in § 111, both being examples of "constructio praegnans." So Thuc. ii. 20 *ἐπειδὴ αὐτῷ ἐς Ἐλευσῖνα οὐκ ἀπήντησαν.* Vide *Lexica* in voc. *ἀπαντᾶν.*

τὴν σφετέραν, 'their own valour to be a match for their great multitude, to array against it,' *ἀντιτάξασθαι* seems to me to be better thus taken as an *exegetical infinitive.* So *εἰδέναι* in Plat. *Crito*, p. 52B *ἐπιθυμία ἄλλης πόλεως, εἰδέναι.* See Porson and Schäfer ad Eur. *Hec.* 1396. Schömann, Isaeus, p. 270.

§ 108. **οὐκ ἠξίωσαν**, 'they did not think fit to bear ill-will against any one for what was past and gone.' Cf. Hermann, *Polit. Ant. Gr.* § 169.

τὴν πόλιν ἀνάστατον, 'their city laid waste, and their temples burnt down, and their walls and houses in ruins.' "*ἀνάστατος*, of towns and countries, *depopulated*, *destroyed*, *laid waste*, *ἀναστάτους μὲν πόλεις, ἀνάστατα δὲ ἔθνη* Plat. *Legg.* iii. 697D; coupled with *ἄπολις* Plut. *Timol.* i.; cf. Soph. *Tr.* 240. *Ant.* 673. *Τροίαν ἀνάστατον ἐποίησαν*, *they destroyed Troy and drove out the inhabitants*, Plat. *Legg.* iii. 682D; *ἐπεῖδον τὴν ἑαυτῶν πατρίδα ἀνάστατον γενομένην* Antiph. *Caed. Herod.* 79; *ἀνάστατον γίγνεσθαι*, of towns, Her. i. 178; Isocr. iv. 98; *οἶκος* iii. 55," Pape. The construction shown

in *καταπεπτωκυίας* (agreeing with the *nearest* noun) is common. See Goodwin, *Gr. Gr.* p. 197. *τὲ καὶ* should always, as here, couple *homogeneous* things.

τὴν ἀρχὴν, 'they acquired the sovereignty of the Hellenes'; what Aristophanes (*Av.* 1536-1541) calls *βασιλεία*, and other writers (e. gr. Xen. *Hellen.* vii. 1. 33) *ἡγεμονία*. Cf. Thuc. vii. 66. Hermann, *Polit. Ant. Gr.* § 156. 2.

§ **109. καὶ αὐτοί.** See Note ad § 9.

ἀγαθοὶ ἐξ ἀγαθῶν. Liddell cites Plat. *Phaedr.* p. 274A *ἀγαθὸς καὶ ἐξ ἀγαθῶν*, Lat. *boni bonis prognati.* Cf. Hom. *Od.* iv. 611. *Il.* xxi. 109.

ἀπέδοτε τὴν ὑπάρχουσαν ἀρετὴν, 'displayed the valour that was in you.' But the more appropriate expression would be *ἀπεδείξασθε*. See Hyperid. *Orat. Funebr.* ix. 15. x. 25. Or *ἐνεφανίσατε* ibid. viii. 36.

ὑπόλοιπον = *remaining to be added.* 'De Pace,' 24 *τί οὖν ἐστιν ὑπόλοιπον περὶ ὅτου δεῖ βουλεύεσθαι* ; "Malim *ἐπίλοιπον*, *i.e.*, *τί ἐλλείπετε* ; Vulgata est potius *τί καταλείπεται ὑμῖν* ; Anglice *ἐπίλοιπον*, *comes short of*; *ὑπόλοιπον*, *remains of*. *ἐπίλοιπος* § 87," Dobree.

ὑμῖν...εἰδότας. For the change of case, see Note ad § 9.

ἃ νῦν αὐτῇ ὑπάρχει, 'which are in its power now (cf. 'De Reditu,' 19, 'De Pace,' 14) if we citizens cared to,' etc. See Note ad § 69.

§ **110. ἱκετηρίας**, *the suppliant branch.* Vide *Lexica* in voc.

ὡς καταθείην. The optative, to insinuate the *falsity* of the charge. See Note ad § 19. Cf. Antiphon, v. 53. vi. 21.

ἐν τῷ Ἐλευσινίῳ, *the temple at Eleusis.* Cf. 111. 115. Grote, *Hist. Gr.* vi. 42. 43. Aristoph. *Nub.* 303 *ἵνα μυστοδόκος δόμος ἐν τελεταῖς ἁγίαις ἀναδείκνυται.*

νόμος δ' εἴη. Scil. *ὅτι δὲ νόμος εἴη.* See Note ad § 56. Cf. 115.

ὃς ἂν θῇ. See Note ad § 95. "*ἱκετηρίαν θεῖναι, to appear as a suppliant and deposit the olive branch; to supplicate* generally, Andoc. i. 110," Pape.

ὥσθ' ἃ αὐτοὶ, 'so that, in a matter they themselves concerted, they themselves planned against me, it does not content them not to have succeeded, but they even accuse (see Note ad § 1) me as the guilty person.' But the passage is considered by scholars generally to be "corrupto corruptius." Sluiter (*Lectiones Andocid.* p. 148) places the words *ἃ αὐτοὶ κατεσκεύασαν* after the words *ὡς ἀδικοῦντος*, and translates, "*tam audaces sunt, ut non satis sit illis, male cessisse eorum insidias, sed ut me etiam accusent, quasi ego illud commisissem, quod illi meo malo praeparaverant.*" "Recte, ut opinor, Sluiterus. De *κατέσχον*, vide § 43," Dobree.

§ 111. **ἐπειδὴ γὰρ ἤλθομεν,** 'for when we were come from Eleusis, and the information had now been laid, the King-archon came forward to make his report concerning what had taken place at Eleusis at the festival.' "*ἔνδειξις* Eleusine facta est, *τῇ εἰκάδι* (§ 121), accusante Cephisio," Dobree.

προσάξειν ἔφασαν, 'said they would take him to the Senate, and ordered him to notify both me and Cephisius to attend at the Eleusinium.' *παρεῖναι εἰς* = *to have betaken oneself to a place and be there*: an example of "praegnans constructio praepositionis," as in Aeschin. *Ctes.* 71 *παρῆμεν εἰς τὴν ἐκκλησίαν*. Xen. *Anab.* i. 2. 2 *παρῆσαν εἰς Σάρδεις*. Dem. *Olynth.* i. 8 *παρῆσαν ἐπὶ τοῦτο τὸ βῆμα*. Thuc. iii. 8 *Ὀλυμπίαζε παρεῖναι*. Plat. *Theaet.* p. 200D *πάλιν ἐπὶ τὴν πρώτην πάρεσμεν ἀπορίαν*. Cf. Plat. *Gorg.* p. 447B. A similar construction is that of *ἐπιδημεῖν εἰς* (Aeschin. *Fals. Leg.* 154. *Ctes.* 258. Demosth. lix. 37. Cf. Heindorf ad Plat. *Phaed.* p. 57A).

"In constructione inest conjunctio duarum notionum; in praepositione inest motus ipse ad locum; et in verbo, ut sis in loco, quum eo perveneris. Cf. Seidler ad Eur. *Electr.* 1275," Bremi. See Krüger ad Xen. *Anab.* i. 2. 2. Schafer, Plut. v. p. 212. *Appar. Crit. Dem.* i. p. 194. ii. p. 510. Hermann, Aeschyl. *Prom.* 867. Shilleto, Dem. *Fals. Leg.* § 330. On the other side, see Cobet, *Nov. Lect.* p. 33. 34. 244. 345.

§ 112. **καὶ παρῆμεν**, 'and we attended according to order.'

τὴν σκεύην, 'his *official* dress.' The article here denotes the *usual*, *proper*, or *requisite* thing under the circumstances. See Hadley, *Gr. Gr.* § 676, *b*. Kruger, *Gr. Gr.* § 50. 2. obs. 4. "De Calliâ et illius *σκευῇ*, seu sacrâ δᾳδούχου veste, vid. Palmerius, *Exerc. ad Auctor. Gr.* p. 668." Sluiter. He was of the priestly family of the Ceryces (§ 116), and had the hereditary dignity of *torch-bearer* (δᾳδοῦχος) in the Eleusinian Mysteries. See Boeckh, *Publ. Econ. Ath.* p. 482. 483. Hence the bitter sarcasm of Andocides (§ 124), who calls him *ἱερεὺς τῆς μητρὸς καὶ τῆς*

θυγατρὸς, in allusion to his profligacy. Cf. Xenoph. *Hellen.* vi. 3. 3. Hermann, *Polit. Antiq. Gr.* § 170. 10.

λέγει ὅτι ἱκετηρία κεῖται. Here he uses the *indicative* (κεῖται), and not the *optative* (κέοιτο) as might be expected, because the fact corresponded to the assertion. See § 116. καὶ ἔδειξεν αὐτοῖς, "*monstrabatque ibi jacentem*," Reiske.

ἐκήρυττε τίς, 'made proclamation, to ascertain who had deposited the suppliant branch, and no one answered ... and he saw us.' By οὗτος he means "Cephisius."

ἐπειδὴ δὲ οὐδεὶς, 'but when no one answered, and Eucles here, who had come forth, again entered the Senate—come, summon him!' The sentence is suspended, being suddenly broken off by the Aposiopesis καὶ μοι κάλει αὐτόν. See Note ad § 80. For καὶ *hortantis*, see the passages cited in the Note ad § 11. "Specially noteworthy is the use of καί before imperatives, καί μοι ἀπόκριναι, *and now answer me*, Plat. *Gorg.* p. 562B. Euthyphr. p. 3A; and frequently in the Orators, in calling upon the γραμματεὺς to read out documents, καί μοι ἀνάγνωθι," Pape. "Euclem ipsum τὸν κήρυκα esse statuit Kirchhoffius (*Hermes*, i. 15 seq.) inscriptionibus (maxime *C. I. A.* ii. 73) probans revera illo tempore Euclem quendam praeconis munere apud senatum populumque functum esse," Blass.

πρῶτα μὲν οὖν. An unusual substitute for πρῶτον μὲν οὖν (§ 46. 'De Pace,' 10). It may be compared with the not unfrequent use of ταῦτα for τοῦτο (Note ad § 118. Hadley, *Gr. Gr.* § 635). Old editions of Xenophon used to exhibit a few instances (*Hellen.* iii. 4. 18. vii. 1. 3. *Ages.* i. 27), which have since been removed. See

Schneider, Xen. *Hellen.* iii. 4. 18. But in *poetry* this usage is unquestionable; Hom. *Il.* v. 438. Soph. *Phil.* 919. *Trach.* 616. Arist. *Plut.* 728. It may also be observed that *μὲν οὖν* cannot begin a sentence in Classical Greek, though it often does in Hellenistic Greek. See Lobeck, *Phryn.* p. 342.

ταῦτα εἰ ἀληθῆ λέγω. For *εἰ ταῦτ' ἀληθῆ λέγω*, 'if I say this truly'; a case of "Hyperbaton," as in § 117. § 122. See Hadley, *Gr. Gr.* § 1062.

§ 113. **ἐναντίον εἶναι.** For *ἐναντίον ᾖ*, cf. Arist. *Plut.* 14. Plat. *Legg.* xii. p. 966 A. Xen. *Mem.* iii. 12. 4. Antiphon, v. 34. But it is possible that the true reading is *ἐναντίον ... ὧν οἱ κατήγοροι εἶπον*. For this interchange of *εἶπον* and *ἔλεξαν*, see Note ad § 19.

παράγοιεν, *led me on, induced me.* Dobree compares Aeschyl. *Pers.* 93. For the optative, see Note ad § 19.

μὴ εἰδότα. Here *μή*, because in an *infinitival* sentence. Cf. Aeschin. *Ctes.* 220 (*μηδεμίαν*). Dem. *Cor.* 58. 251. 257. 266. So Aeschin. *Ctes.* 73 *δὶς ἐπρέσβευσεν εἰς Μακεδονίαν, δέον μηδὲ ἅπαξ*, scil. *πρεσβεῦσαι*. For *ἵνα δῶ*, see Note ad § 88.

ὑπ' αὐτοῖν με φημί. Muller reads *μὲν φημί*. "Recte *μὲν φημί*. Sensus: *Quid de me statuant homines, nescio; a deabus me servatum scio.* Now, *any how*," Dobree.

§ 114. **εἰ γὰρ ἔθηκα,** 'for if I deposited the suppliant branch, and did not answer when called upon by the herald, was I not myself destroying myself by depositing the suppliant branch, and was saved by accident through not having answered, that is to say, through the two

goddesses?' For ἄλλο τι ἤ, see Note ad § 95., and for δῆλον ὅτι, Note ad § 30.

εἰ γὰρ ἐβουλέσθην, 'for if the two goddesses willed to destroy me, I was certainly bound to confess I had, even if I had not deposited the suppliant branch.' For μή *in Hypothesi*, see Note ad § 3. "In Attic *prose* we find both χρῆν and ἐχρῆν, the first always in Thucydides, the latter always in Isaeus; Xenophon uses ἐχρῆν more frequently than χρῆν; Plato and others use both forms; Isocrates uses ἐχρῆν after consonants, χρῆν after vowels," Kühner (*Gr. Gr.* i. p. 506 ed. second). For the true theory regarding the second and third persons dual of the augmented tenses, see Schäfer's very important remarks ad Schol. Apoll. Rhod. ii. p. 146. "Modern critics have rightly rejected Elmsley's arbitrary criticism (Eur. *Med.* 1041. Ar. *Ach.* 733). See especially Fritsche ad Arist. *Thesm.* 1158," Kühner (*Gr. Gr.* i. p. 542. 543 ed. second). Fix also, in his edition of Euripides, has disregarded Elmsley's theory throughout.

§ **115**. **πάλιν ὁ Καλλίας**, *the aforesaid* (§ 112) *Callias*; the usage of *renewed mention*. Cf. § 117. See Krüger, *Gr. Gr.* § 50. 2. obs. 1.

στάς. Baiter, Hirschig and Weidner agree in proposing ἀναστὰς (cf. § 112), and I could have wished Blass had admitted it; for the syllable ἀν- might easily be omitted owing to its likeness to the last syllable of the preceding word. Cf. Note ad § 39. For εἴη, see Note ad § 19.

καὶ ὁ πατήρ ποτ' αὐτοῦ. Scil. καὶ ὅτι ὁ πατήρ. This conjunction is often omitted *in continuandâ oratione*. See

Note ad § 56. So also in the next line ἀκούσειε δὲ, for ὅτι δὲ ἀκούσειε. For this particular form of the optative (ἀκούσειε), see Rutherford, *New Phryn.* p. 442.

§ 116. "**ἐξηγεῖσθαι**, *explain*, Plat. *Legg.* vii. p. 802c. Dem. xlvii. 69.; and especially of the priests, *teach*, *declare*, Lysias, vi. 10," Pape. For Κηρύκων ὢν, see Note ad § 12.

τίνος ἤκουσας ὅτι, 'from whom did you hear that Andocides deposited the suppliant branch? Summon him to the Senate, that we also may hear.' But the more usual construction in *prose* Greek is ἀκούειν παρά τινος. "In prose most usually ἀκούειν παρά τινός τι. Thuc. vi. 93. Xen. *Anab.* i. 2. 5. Plat. *Rep.* vi. p. 506c," Pape. See Cobet, *Nov. Lect.* p. 201. Schafer ad Soph. *Antig.* 1123. Krüger, *Gr. Gr.* § 68. 34. obs. 1.

καταφανὴς ἦν, 'it was evident to the Senate that he had deposited the suppliant branch himself.' The construction of καταφανὴς ἦν is that of δῆλός ἐστι, φανερός ἐστι., etc. See Goodwin, *Gr. Gr.* p. 305. 'Moods and Tenses,' p. 230. Hadley, *Gr. Gr.* p. 307.

§ 117. **τάχα γὰρ ἄν**, 'for perhaps you may like to hear it.' For τάχα, *perhaps*, see Goodwin, 'Moods and Tenses,' p. 64. *Gr. Gr.* § 212 *note*, and especially Shilleto (*Annot. Crit.*) ad Dem. *Fals. Leg.* § 147. "For the most part in the Attic writers, especially in prose, τάχα has the signification of *probably* ἴσως. Cf. Bekk. *Anecdot.* 309, 20. Schafer, *Melet. Crit.* p. 124., and ad Greg. Cor. 44. Wolf, Dem. *Lept.* p. 235. Examples are, Plat. *Gorg.* p. 466A. *Protag.* p. 313D. *Phaedr.* 259c. *Sophist.* p. 247D. 255c.

Politic. p. 264C. *Legg.* i. p. 629A. iv. 711A. Aristoph. *Thesm.* 718," Pape.

ὁ δὲ Καλλίας τί βουλόμενος. For *δὲ in interrogatione*, where it usually expresses *indignation*, cf. Dem. *Mid.* § 209. Isaeus, *Ciron. Hered.* § 24. Plat. *Lys.* p. 205A. Schömann, Isaeus, p. 390. For other similar usages, but *without* interrogation, where it *appears* to be pleonastic, see Dobree, *Adversaria*, p. 421. Cf. Shilleto, Dem. *Fals. Leg.* § 54.

ὧν ὑπ' αὐτοῦ ἕνεκα. For *ὧν ἕνεκα ὑπ' αὐτοῦ.* See Note ad § 112 *fin.*

ἄπαις ἀρρένων παίδων, *childless with respect to male children:* an example of "Genitivus respectûs." See Note ad § 75. Cf. Goodwin, *Gr. Gr.* p. 228 *note* 2.

αἳ ἐγίγνοντο εἰς=*fell to the charge of me and Leagrus.* "*γίγνεσθαι εἴς τινα = devenire ad aliquem,*" Schömann (Isaeus, p. 248). For the point of law involved, see Liddell, *Lex.* in voc. *ἐπίκληρος*, whose article is much clearer than Pape's. Cf. also Böckh, *Publ. Econ. Ath.* p. 357. Hermann, *Polit. Ant.* § 121. 4.

§ 118. **τὴν μὲν γὰρ φανερὰν,** 'for the real estate that he left did not even amount to two talents, while his debts amounted to more than five talents.'

"Property, according to the language of Athenian law, was divided into two classes, visible and invisible (*οὐσία φανερὰ* and *οὐσία ἀφανής*). The latter of these classes included money, furniture, slaves, etc. The former included houses and lands," Böckh, *Publ. Econ. Ath.*, p. 489, ed. 1842.

For this *materialiter* use of *πλέον*, see Krüger, *Gr. Gr.* § 49. 2. obs. 3. So Xenoph. *Anab.* i. 2. 11 *τοῖς στρατιώταις ὠφείλετο μισθὸς πλέον ἢ τριῶν μηνῶν.* Cf. Schäfer, Plut. iv.

p. 420. *Appar. Crit. Dem.* iv. p. 258. Cobet, *Var. Lect.* p. 237. *Nov. Lect.* p. 622.

ἐναντίον τῶν φίλων, "*coram amicis*," Reiske. See Note ad § 98.

ταῦτα, for *τοῦτο*. Cf. Note ad § 112. Schafer, *Appar. Crit. Dem.* iv. p. 99. Schomann, Isaeus, p. 356. 357. Fix ad Eur. *Heracl.* 246. Kruger, *Gr. Gr.* § 44. 4. obs. 3. Hadley, *Gr. Gr.* § 635.

τὰς οἰκειότητας, *our relationship.* Dem. *Cor.* 35 *οὐ γὰρ τὰ ῥήματα τὰς οἰκειότητας* (= *friendship*) *βεβαιοῦν*. The plural form merely serves to lend amplification to the idea, but does not give the word a new meaning. See Fix ad Eur. *Heracl.* 246.

§ 119. **εὐτυχίαν ἀνδρὸς**, sc. *ἑτέρου*, to be supplied out of the preceding *ἕτερα*.

ἔζη. The Attic usage is *ἔζων*, *ἔζης*, *ἔζη*, and 3rd plur. *ἔζων*. Aliter in Epicis. See Buttmann, *Ausführliche Sprachl.* vol. ii. p. 192. Lobeck, *Phryn.* p. 457. Plato, *Charmid.* p. 171D has also 1st plur. *ἔζωμεν*. For the form *τεθνεὼς*, see Rutherford, *Babr.* p. 39. 40.

γένει ὄντες ἐγγυτάτω, 'as being their nearest relatives.' For the form *ἐγγυτάτω*, see Rutherford, *New Phryn.* p. 357.

ἐπιδικάζου, 'do you put in a legal claim to marry the one,' etc. "*Ἐπιδικάζομαι* nunquam non cum genitivo," Schomann. See his note ad Isaeum, p. 446. Cf. Pollux, 151. 41 foll. (ed. Basileae, 1536). Hermann, *Polit. Antiq. Gr.* § 121. 5.

§ 120. **ταύτην.** This, of course, refers to the nearest and last-mentioned word (ἡ ἑτέρα). See Note ad § 18.

ἔθηκα παράστασιν, *I paid the legal deposit.*

"In Attic law, the drachma which the plaintiff had to pay at the commencement of the proceedings for the summons. Andoc. i. 120. Isaeus, iii. 47," Pape. "With the prytaneia the *parastasis* (παράστασις) was intimately connected. The pay of the arbitrators, or *diaetetae*, was called by this name. Harpocration explains the parastasis to be a drachma, which was deposited by persons who carried on private lawsuits. It appears, however, to have been deposited by the plaintiff alone, for the purpose of calling out his adversary and of introducing the action." . . . "*Heiresses* (ἐπίκληροι) were under the peculiar protection of the State. If, therefore, any person laid claim to an heiress, whom another person wished to marry, as having a better right to her, he was compelled to pay the parastasis as in a public action," Böckh, *Publ. Econ. Ath.* p. 348. 357. Cf. Hermann, *Polit. Antiq. Gr.* § 140.

ἔλαχον προτέρῳ, "*entered an action against;* because the judges and the rotation in which the suit was to be taken were determined by lot," Pape. Cf. 121. 124. Here we have μὲν without any correlative whatever, at which Dobree needed not have been surprised. See Aeschin. *Ctes.* 51. 142. Dem. *Cor.* 39 (τοῖς μέν). 58 (κοινωνεῖν μέν). 77 (καθόλου μέν). 86 (μέχρι μέν). 188 (ἣν μὲν τοίνυν). 246 *init.*, where, however, I suspect Demosthenes wrote ἀλλὰ μὴν ὧν γ' ἄν. 247 (οὐκοῦν τῶν μέν)., etc. etc. See Schäfer, Plut. v. p. 139. Schömann, Isaeus, p. 176. For ὅτι before the actual words of the speaker, see Note ad § 49.

ἔχε τύχῃ ἀγαθῇ, 'marry (§ 119) her, and success attend you."

"We say *in Gottes Namen*," Pape. "Vulgaris formula omniumque tritissima est ΑΓΑΘΗΙΤΥΧΗΙ, quae non solum in decretis (cf. Plut. *De Repugn. Stoic.*) reperitur, in quibus ut plurimum ante verba apodosis δεδόχθαι τῇ βουλῇ καὶ τῷ δήμῳ ponitur, sed in titulis

honorariis, in titulis dedicatoriis, in catalogis Prytanum, in catalogis agonisticis, et in titulis sepulchralibus." Franz, *Element. Epigraph. Gr.* p. 318. Cf. Inscript. Delon. ap. "Rheinisches Museum," vol. 34. p. 160.

§ 121. **λαγχάνει τῷ υἱεῖ**, 'enters an action for his own son to marry the heiress.' Cf. § 124.

"Petiit, non pro Hipponico, sed pro filio altero, de quo § 124. § 127. § 128. Puberem fere fuisse constat," Dobree.

For the forms *υἱεῖ* and *υἱῷ*, see Rutherford, *New Phryn.* p. 142. 143. Cf. Lobeck, *Phryn.* p. 69.

τῇ δεκάτῃ ἱσταμένου, 'on the 10th of the first decade.'

"Athenienses mensem dividebant in tres decadas; primam apellabant *μηνὸς ἱσταμένου* vel *ἀρχομένου*; secundam, *μεσοῦντος*; tertiam *λήγοντος* vel *ἀπιόντος* vel *φθίνοντος*. Tertiae decadis dies ab ultimo numerare incipiebant, ut *δευτέρα φθίνοντος* sit mensis dies 29, *δεκάτη φθίνοντος* 21, vel *πρώτη ἐπ' εἰκάδι*," Bremi. Cf. Buttmann, *Excurs.* vi. Dem. *Mid.*

ταῖς δ' εἰκάσι, μυστηρίοις τούτοις, 'but on the 20th—this was the day of the Mysteries.' For the dative in statements of *time*, see Rutherford, *Babr.* p. 26. Grote (*Hist. Gr.* vol. vi. p. 42. 43) says the Mysteries were celebrated in September.

ἐνδείκνυσί με, 'he informed against me.' That is, got Cephisius to do so; for Cephisius laid the information (Note ad § 11) at the instigation of Callias.

ἑώρα με ὑπομένοντα, "*in urbe manentem*," Reiske. Cf. 3. 4.

ὡς ἐμὲ μὲν, 'with the intention of getting me condemned without trial or driving me into exile, and of cohabiting himself with the daughter of Epilycus.' "Except after verbs of *motion* [see Note ad § 104], a future participle

expressing *purpose*, must be preceded by ὡς, *intending to*, &c." Rutherford, *Babr.* p. 36. See Goodwin, *Gr. Gr.* p. 301 *note* 2. For ἀποκτείνειν of the accuser, Pape compares Xen. *Hellen.* ii. 3. 21. Plat. *Gorg.* p. 466c.

122. **οὐδ' ὣς**, *not even so.* In Attic *prose* ὣς (=οὕτως) appears only in the forms οὐδ' ὣς, μηδ' ὣς, and καὶ ὥς. Vide omnino Pape *Lex.* in voc. ὥς. Cf. Isocr. iv. 139. Thuc. i. 44. 74. v. 115. vii. 74. Unless indeed Plat. *Protag.* p. 326D. *Rep.* vii. p. 530D be allowed as exceptions. See Stallbaum ad Plat. *Protag.* p. 326D. 338D. In Thuc. iii. 37 Bekker read ὣς οὖν χρή. But see Goller, ad loc.

τότε δὴ προσιὼν Λυσίστρατον. This use of προσιέναι with *personal* objects is almost unexampled in Attic prose. Vide *Lexica* in voc. The *dative* is the regular construction with persons. See Krüger, *Gr. Gr.* § 48. 11. obs. 7. For τότε δή, cf. 65., and see Hadley, *Gr. Gr.* p. 323.

καὶ χρωμένους, 'and on intimate terms with me.' See Note ad § 49.

εἰς τοῦτο βδελυρίας. See Krüger, *Gr. Gr.* § 47. 10. obs. 3. Schäfer, *Plut.* v. p. 23. vi. 502. Schneider, Plat. *Rep.* i. p. 329E. Bast. ad Greg. Cor. p. 775. Cobet, *Orat. Philol.* p. 96.

ἔλεγε πρὸς τούτους, 'that still even now, if I were willing to give up the daughter of Epilycus, he was ready to... and to take off Cephisius, and to give me satisfaction for what had been done, according to the judgment of my friends.' For ἔτι καὶ νῦν (=*still even now*), see Aeschin. *Fals. Leg.* 4. *Ctes.* 139. 259. Krüger, *Gr. Gr.* § 69. 32.

obs. 20. In *ὡς εἰ ἔτι καὶ νῦν βεβιώκει* we have a case of "Hyperbaton," for *ὡς ἔτι καὶ νῦν ἕτοιμος εἴη, εἰ βεβιώκει*. See Note ad § 112. Even if *παύσασθαι* did govern an accusative, the *με* would depend on *κακῶς ποιεῖν*. See Note ad § 37.

123. εἶπον αὐτῷ. See Note ad § 105.

εἰ δ' ἐγὼ αὐτὸν ἀποφεύξομαι, 'but if I should be acquitted of his charge and the Athenians give a just decision in my case,' etc. See Note ad § 4. The pronoun (*αὐτὸν*) shows that we have not here a transition to the *oratio recta*: that would require *σε* and *σεαυτοῦ*.

ἅπερ αὐτὸν, 'in which matters I will not disappoint him.'

§ 124. τὸν υἱὸν αὐτοῦ σκέψασθε πῶς, a case of *Anticipation*, for *σκέψασθε πῶς ὁ υἱὸς αὐτοῦ γέγονεν*. See Note ad § 4. For ᾧ λαχεῖν, cf. Note ad § 121.

καὶ πῶς ἐποιήσατ' αὐτὸν, "*et quo pacto a Callia adoptatus est*," Reiske. I doubt it very much in this passage. See 125. 127. 129. "Seldom of the begetting of legitimate children, Xen. *Cyrop.* v. 3. 19. Lucian, *Sacrif.* 5., and late writers. So also in the active, especially in Plutarch," Pape. See also Sturz, *Lex. Xenoph.* in voc. *ποιεῖσθαι*, § 2.

ἄξιον ἀκοῦσαι. So 140 *ἄξιον ἐνθυμηθῆναι*. The *aorist* infinitive is, indeed, so continuously used with *ἄξιόν ἐστι*, that some scholars have asserted that it is *always* so used. For instance, Weidner (ad Aeschin. *Ctes.* 94) writes, "In this formula (*ἄξιόν ἐστι*) the *aorist* infinitive is alone used,—never the *present* infinitive." Weidner's "never" must be altered into "seldom"; Hyperid. *Orat. Funebr.* ii. 2

(ed. Blass) *ἄξιον δέ ἐστιν ἐπαινεῖν τὴν μὲν πόλιν*. In the genuine writings of Alcidamas, though there are only two examples of this construction, yet both of them ('De Sophist.' 14. 33.) exhibit the *present* infinitive. But Weidner would have been almost justified in claiming the *aorist* infinitive for the verb (*ἀξιόω*) itself; for the aorist is "very often" found with it. See *Myst.* 93. 107. 109. 124. 140. 143., etc. In the use of *ἄξιος* with infinitive there are two perfectly distinct constructions;—(1) the *personal* construction, where *ἄξιος* = *deserving;* as Xen. *Cyrop.* v. 4. 10. *ἄξιοι ἐσμὲν ἀπολαῦσαί τι ἀγαθόν*. Cf. *Conviv.* iv. 64. *Mem.* i. 2. 62. See Porson ad Eur. *Hec.* 309. Fix ad Eur. *Heracl.* 315. Cobet, *Nov. Lect.* p. 631.; and (2) the *impersonal* construction, where *ἄξιόν ἐστιν* = *it is befitting, it is becoming;* as Xenoph. *Anab.* ii. 3. 25 *ὡς οὐκ ἄξιον εἴη βασιλεῖ ἀφεῖναι τοὺς ἐφ' ἑαυτὸν στρατευσαμένους*. Cf. ibid. vii. 3. 19. *Conviv.* viii. 37. So Dem. *Fals. Leg.* § 354 *οὓς ἐλεεῖν πολλῷ μᾶλλον ὑμῖν ἄξιον* = *to pity whom is much more befitting for you.* I see nothing to censure in Shilleto's treatment of that passage, beyond his giving so much attention to the personal construction.

ἱερεὺς ὤν. See Note ad § 112.

§ 125. **ἀμφοτέρας.** This implies "both *at the same time*," as distinguished from *ἄμφω* (§ 120) "*ἀμφότεροι ἐροῦμεν, ὅταν ἐν τῷ αὐτῷ κατὰ τὸ αὐτὸ πράττωσιν*," Ammonius (in Append. *Oxf. Scapula*).

κατελήφθη, 'was found in the act of hanging herself.' The reading here is very uncertain. Meanwhile I have adopted Dobree's *κατελήφθη* ("*inventa, deprensa est*," Dobree) in place of Blass' *κατεκωλύθη*, as I cannot see how

a person can be said *to have recovered* (ἀναβιῶναι) from an act which she was *completely prevented* (κατεκωλύθη) from committing. For μεταξύ, ἅμα, and similar adverbs with a participle, see the excellent grammar of Goodwin, p. 301.

ταύτης δ' αὖ. See Note ad § 67.

ἔξαρνος ἦν, 'denied that the child was his.' For ἐξ αὐτοῦ, cf. 126. 127. *Verba negandi* take what is called the pleonastic μὴ with the infinitive. See Kruger ad Thuc. i. 73 *fin.*, *Gr. Gr.* § 67. 12. obs. 3. Schafer, *Appar. Crit. Dem.* iv. p. 164. Hermann, *Vig. n.* 265.

§ 126. **τῇ γυναικί.** I suspect we have here an explanatory gloss, which has crept in from the margin. τῷ παιδίῳ would have been equally good, and equally unnecessary.

'Απατουρίοις. Vid. Lidd. *Lex.* in voc. 'Απατούρια. Cf. Ar. *Ach.* 146. *Thesm.* 558. *Pax*, 890 Hermann, *Pol. Antiq. Gr.* § 100. 10.

ἱερεῖον, a *victim*; here a sheep or goat. κατάρξασθαι, *to begin the sacrificial ceremony.* Cf. Note ad § 112. For ἐκέλευον, see Note ad § 40.

μὴ εἶναι, 'that he had no other son, nor ever had, except,' etc. For ἦ μήν, see Note ad § 30.

§ 127. **ὑστέρῳ πάλιν χρόνῳ**, 'later on he again fell in love with the elderly very shameless woman, and took her into his house.' See Pape's *Lex.* in voc. γραῦς. Liddell's article is but indifferent.

εἰσάγει εἰς Κήρυκας, 'introduced him among the Ceryces. See Note ad § 112., and Hermann, *Polit. Ant. Gr.* § 100. § 101. 1. Schomann, Isaeus, p. 263. For ἤδη μέγαν ὄντα, see Note ad § 121.

ἀντεῖπε μὴ εἰσδέξασθαι, ‘opposed his admission.’ As *ἀντεῖπε* is a “verbum negandi,” the negative (*μὴ*) is rightly prefixed to the infinitive. See Note ad § 125. Cf. Hermann, *Vig. n.* 271.

τὸν πατέρα, ‘that his father might introduce him when he had sworn that he was of a truth introducing his own son.’ Müller's text is, to my mind, slightly better. He omits the comma after *αὐτοῖς* as also the article before *πατέρα*=*according to the law they have which allows a father to introduce a son when he has sworn that he is of a truth introducing his own son.* For *ἦ μὴν*, see Note ad § 31.

ὃν ἀπώμοσε, ‘whom he had denied on oath.’ For *ἐκ Χρυσιάδος*, cf. 125., and Paley ad Aeschyl. *Choeph.* 979.

§ 128. **ἐπέγημε τῇ θυγατρὶ τὴν μητέρα**, ‘having already contracted a marriage, married the mother over the head of the daughter.’ Eur. *Alc.* 305 *καὶ μὴ 'πιγήμῃς τοῖσδε μητρυιὰν τέκνοις*, *a stepmother over the head of these children.*

ἵν' ἐξελάσῃ, ‘so that the granddaughter may drive out the grandmother.’ Cf. Note ad § 88. Cf. also Hermann, ad Soph. *Electr.* 57. 750.

§ 129. **τί χρὴ τοὔνομα**, ‘what is the name one ought to give to his son?’ “*Quem hunc vocem? Oedipum an Aegisthum?* Confer Aeschyl. *Choeph.* 990,” Dobree. For the article, see Hadley, *Gr. Gr.* § 1012. Krüger, *Gr. Gr.* § 57. 3. obs. 5., and § 50. 11. obs. 1. Cobet, *Nov. Lect.* p. 202. So Eur. *Iph. Aul.* 1186 *τί σοι κατεύξει τἀγαθόν;* *what is the blessing you can pray for for yourself?* Soph. *Phil.* 601 *τίς ὁ πόθος αὐτοὺς ἵκετο;* Cf. Plat. *Euthyphr.* p. 14E. *Gorg.* 521A.

οὐδένα οὕτως ἀγαθὸν εἶναι, ‘for I do not think that any

one is so good at guessing as to find out his name.' For οὕτως ἀγαθὸς οἷος (= ὥστε), see Rehdantz ad Dem. *Olynth.* i. 15. Kruger, *Gr. Gr.* § 51. 13. obs. 10. Baumlein, *Gr. Mod.* p. 91.

συνῳκηκὼς ἔσται. See Shilleto, Dem. *Fals. Leg.* Appendix A *fin.* Cobet, *Nov. Lect.* p. 277.

§ 130. ηὐδαιμόνει. For this orthography, see Rutherford, *New Phryn.* p. 244. 245. Cf. Lobeck, *Phryn.* p. 153.

Ἱππόνικος. For the history and wealth of this noted family, see Boeckh, *Publ. Econ. Ath.* p. 482. 483 (ed. 1842).

τότε μέντοι. This forms the apodosis to the preceding ὅτε ἡ πόλις. Cf. Schneider ad Plat. *Rep.* p. 339B.

τοῖς παιδαρίοις τοῖς μικροτάτοις. Dobree would here substitute τοῖς μικροῖς,—needlessly, as it seems to me. For parallel usages, see Porson, *Hec.* 618.

κληδὼν κατεῖχεν, 'a report prevailed.' This form (κληδών) he immediately *translates* by the simpler word φήμη (§ 131). See Note ad § 8.

ἀλιτήριον, *an evil genius*. Pape compares Aeschin. *Ctes.* 131. Dem. *Cor.* 159. Dinarch. *c. Dem.* 77. Add Aeschin. *Ctes.* 157. Pollux, *Onom.* 291. 20 (ed. Basel, 1536). τρέφει is a transition to the time when this was currently reported, or when the words were actually spoken. So in Aeschin. *Ctes.* 67 διειλέγηται. Dem. *Cor.* 25 πυνθάνονται. Cf. ibid. 178. See Baumlein, *Gr. Mod.* p. 189. 190.

ὃς τὴν τράπεζαν ἀνατρέπει, 'who is fated to overturn.' ἀνατρέπειν τὴν τράπεζαν is a symbolical expression for τὴν οἰκίαν ἀνατρέπειν. See Paley ad Aeschyl. *Ag.* 1579. ἀνατρέπει I take to be the "Prophetic Present" = ἀνατρέψει. Cf. Soph. *Phil.* 113.

§ 131. ἀποβῆναι, 'to have eventuated.' Cf. Herod. viii. 4. Eur. *Alc.* 1163. *Med.* 1419. For this *past* signification of the aorist infinitive with δοκεῖ, see *Myst.* 20. 140. Dem. *Cor.* 107. 207. So with ἔοικα; Andoc. 'De Reditu,' 15 ἐοίκασι κατελεῆσαι, *appear to have pitied me.*

αὐτῷ...ἐκείνου. See Note ad § 67. "ἀνατέτροφεν. Recte. Vide Matth. *Gr. Gr.* § 183., et ad *Nub.* 848," Dobree.

τὸν ἄλλον βίον. Vide Dobree, *Adversaria*, p. 25. 399. and cf. Note ad § 145.

γιγνώσκειν, *sentire.* See Note ad § 3. Cf. Dem. *Olynth.* i. 19.

§ 132. τοῖς ἐπιτιθεμένοις...αὐτοῖς. For this *epanaleptic* (or *reiterative*) use of the pronoun (αὐτοῖς), and superfluously for the sense, cf. Note ad § 25. So Xen. *Cyrop.* i. 3. 15 πειράσομαι τῷ πάππῳ, ἀγαθῶν ἱππέων κράτιστος ὢν ἱππεύς, συμμαχεῖν αὐτῷ. See Schäfer, *Meletem. Crit.* p. 84. Plut. v. p. 77. *Appar. Crit. Dem.* i. p. 448. iv. 449. v. 209. Shilleto, Dem. *Fals. Leg.* § 77. Porson, *Pref. Hec.* p. vii. (ed. Schäfer). Hermann, Soph. *Phil.* 315. *Opusc.* iii. 249. Schneidewin ad. Soph. *Rex*, 246. But the passage is further darkened by a *lacuna* of uncertain length before the word Δελφόν. 'But why in the world did I not formerly appear to these to be guilty of impiety, who are now attacking me in concert with Callias and helped to concert this suit and contributed money against me, when I had been a sojourner in the country for three years and had come from Cyprus, though I initiated A—— and Delphus, and other foreign friends of mine besides, and entered into the temple at Eleusis, and sacrificed, as I think I have a right to,—whereas these people, on the con-

trary, nominated me to discharge certain public functions, first, as Gymnasiarch, at the festival of Vulcan, and then, as chief of the sacred embassy to the Isthmian and Olympian games, and then, as Treasurer in the city of the sacred monies,—whilst now I am impious and criminal in entering into the temples?' The reader must notice that the sentence is *continuous*, and does not find its apodosis till the words νῦν δέ, etc. For λειτουργεῖν, see Böckh, *Publ. Econ. Ath.* p. 449 foll. 526 (ed. 1842). Hermann, *Polit. Ant.* § 161., and for γυμνασίαρχος, Hermann, § 161. 3., and for ἀρχιθεωρός, Boeckh, p. 214 foll. Hermann, § 161. 4., and for ταμίας, Boeckh, p. 160. Hermann, § 151. 7.

§ 133. ἐρῶ διότι, 'I will tell you for what reason they are now of this mind towards me.' Cf. Dem. *Phil.* i. 22. In *later* writers διότι is used even for *that*; that is, as = *the accusative before the infinitive* of the Latins. See notable examples in two of those clumsy forgeries which still beset the text of Demosthenes, e. gr. *Coron.* § 155 and § 167. Cf. Σακελλάριος *Lexic.* in voc.

Ἀγύρριος. For this notorious individual, who has the credit of having been amongst the first to pervert the state revenues into a *theatrical fund*, see Boeckh, *Publ. Econ. Ath.* p. 220. 223. 224. 228. 336. Hermann, *Polit. Ant.* § 128. § 171. Boeckh (*P. E. A.* p. 315) translates the whole of this and the next paragraph as follows:—

'The only passage on the amount of the Fiftieth occurs in the speech of Andocides concerning the Mysteries, but it admits of so much doubt in the interpretation, that it will be better to let him speak in his own words. 'For this Agyrrhius, this model of excellence, was two years ago chief farmer of the Fiftieth, which he purchased for thirty talents; and all those persons who were collected round him under the White Poplar, had a share in the concern. Upon

their characters it is unnecessary for me to make any comment. Their object in assembling there was, as far as I can judge, both to receive money for not bidding higher, and to have a share in the profits, when the duty was sold under its proper price. Afterwards when they had gained two talents, and discovered that the concern was of considerable value, they all combined together, and giving the others a share, they purchased the same duty for thirty talents; then, as no one offered a higher sum, I myself went to the Senate, and bid against them, until I obtained it for thirty-six talents. Then having driven away these persons, and provided sureties for myself, I collected the required sum, and paid it to the State; nor was I a loser by the speculation, for the sharers in it even made a small profit. Thus I was the means of preventing these persons from dividing among themselves six talents of the public money.' The words ὡς πολλοῦ ἄξιον are an interpretation of οἷον, and they appear to me to be a gloss. μὲν should be added after βραχέα from the Breslau ms., and the colon after μετασχόντες changed into a comma. According to this account the lease was taken by companies: Agyrrhius, and afterwards Andocides, had an association of this kind: at the head of each company there was a *chief-farmer* (ἀρχώνης) by whose name it was called. It was sold to the highest bidder by the Poletae, with the proviso of the approbation of the Senate, near the White Poplar Tree: in this instance, however, it was not the tax on any particular commodity, but the Fiftieth, in general, which therefore these persons had on this occasion farmed in one lot, and not divided into separate portions. Agyrrhius held the lease in the third year before the delivery of the speech; Andocides received it in the following year, for he took it from Agyrrhius, and in the next succeeding year was involved by the party of this person in the lawsuit concerning the Mysteries." And on the subject generally, see Böckh, *Publ. Econ. Ath.* p. 336.

ἡ πεντηκοστή, at Athens, a duty of *one fiftieth*, or *two per cent.*, on all imports and exports, on imported corn, manufactured commodities, such as woollen garments, drinking cups, etc., on exported cattle, etc. See Böckh, *Publ. Econ. Athen.* p. 314. 315. 334. foll. Hermann, *Polit. Ant.* § 126. These duties were collected by the Pentecostologi.

"**παρασυλλέγομαι**, *assemble by the side of*, or *with others*,"

Pape. "*Congrego cum aliis.*" Steph. Thes. Par. The word appears to be a veritable *ἅπαξ λεγόμενον*.

ἡ λεύκη. Vide Lexica. *ὡς ὑμεῖς ἴστε.* See Note ad § 4. **ἀμφότερα ᾗ.** See Note ad § 88.

καὶ μὴ ὑπερβάλλωσι, 'that they may not bid higher to get their money and to share in a matter that was sold at a low price.' The reading here fluctuates greatly. I conjecture that we should read *ὑπερβάλλουσι* (dat. participle) = *so that both points may be possible for them, both to get their money without bidding higher, and to share in a matter that was sold at a low price.*

§ 134. **ἀντωνεῖτο,** *bid against them.* Lysias, xxii. 9 *μὴ ἀλλήλοις ἀντωνεῖσθαι, not to bid against each other.* *ὑπερέβαλλον, bid higher, outbid.* Cf. Lysias, xxii. 8. *κατέβαλον.* Cf. 92. 93.—**οἱ μετασχόντες.** See Note ad § 69.

§ 135. **ἔδοσαν σφίσιν αὐτοῖς λόγον,** 'said amongst themselves.' But in this sense the phrase is very unusual, as *λόγον διδόναι* is already appropriated to another meaning *give permission to speak* (as distinguished from *λόγον αἰτεῖσθαι*). Liddell, however, cites *λόγον διδόναι* = *deliberate*, from Herod, i. 97. Soph. *Oed. R.* 583.

ἄνθρωπος οὑτοσί. Muller's text exhibits *ἄνθρωπος* here, which is equally good: for the article may be omitted when the noun is accompanied by *οὑτοσί*. See Note ad § 39.

φυλάξει δὲ, 'but will watch us and hinder us from sharing the public money amongst ourselves.' The simple infinitive with *ἐμποδὼν* is common enough; but as *ἐμποδὼν εἶναι* involves the notion of *hindering*, the more strictly correct formula would be *μὴ διανέμεσθαι* (Plat. *Protag.* p.

315E. *Euthyd.* 304A. *Charmid.* 154D. Ar. *Pax.* 315. Thuc. vi. 28.), or τοῦ μὴ διανείμασθαι (Xen. *Cyr.* ii. 4. 23. Plat. *Legg.* p. 832A. 952E.) Sometimes also τὸ μὴ δ. A full list of such *negative* verbs which admit of similar construction will be found ap. Hermann, *Vig.* *n.* 271.

εἰσάξει, 'he will bring us before the supreme court.' So 136 εἰς ὑμᾶς εἰσαγαγών. See Hermann, *Polit. Ant.* § 138. In 136 and 150 τὸ πλῆθος τὸ ὑμέτερον = *your democracy.* Cf. Antiphon, v. 8. 78. 80. vi. 9.

ἐκποδὼν ἡμῖν εἶναι, 'to be put out of the way, either by fair means or foul.' For καὶ δικαίως καὶ ἀδίκως, see Note ad § 1. For ἡμῖν, see Goodwin, *Gr. Gr.* p. 232 note 6.

§ **136**. **ὑμῖν δέ γε**, 'but by you, on the other hand, the opposite of this' (scil. ποιητέον). For δέ γε, see Note ad § 68.

ὡς γὰρ πλείστους, 'for I should have liked you to have as many citizens as possible such as I am, and these people above all things to perish; or, if that may not be, then that there should be persons to prevent them, which persons ought to be men both good and just towards your democracy,—and they will be able to benefit you, if they care to do so.' οἷς refers to τοὺς μὴ ἐπιτρέψοντας, and not to αὐτοῖς. A hypothetical clause contained in a participle (βουλόμενοι = ἐὰν βούλωνται) is of common occurrence. See Goodwin, *Gr. Gr.* § 226. 1. 'Moods and Tenses,' p. 217. Andocides would seem to have regarded the two last clauses as forming a choice phrase, as he has repeated them almost *totidem verbis* in 140. Others may have a different opinion. Dobree, for instance, would expunge them altogether from this passage. For οἷόσπερ ἐγώ, see

Dindorf ad Ar. *Ach.* 601. Schaefer, *Appar. Crit. Dem.* ii. p. 544. 553. Bernhardy, *W.S.* p. 313.

κολάσειν. Dobree (*Adversaria*, p. 259) and Porson (*Opusc.* p. 33) reject this form of the future. "κολάζω, future usually κολάσομαι, Arist. *Equit.* 456 (for the sake of a pun) γάστριζε τοῦτον ἐντέροις καὶ τοῖς κόλοις, χὤπως κολᾷ τὸν ἄνδρα. *Vesp.* 244 ὡς κολωμένους. Seldom κολάσω, Xen. *Cyrop.* vii. 5. 83. Ath. i. 9," Pape. Add Lysias, xxxi. 29 εἰ μὴ κολάσετε, and Dobree, *Adversaria*, p. 541. Liddell apparently sees nothing objectionable in κολάσω.

τοὺς ἀδικοῦντας αὐτῶν. So in his 'De Pace,' 30 οἱ ἐλθόντες αὐτῶν. Dem. *Cor.* 208 τοὺς κατορθώσαντας αὐτῶν. So Lucian has τοὺς τεταριχευμένους αὐτῶν, *such of them as had been embalmed.* Cf. Dem. *Fals. Leg.* 107. 210. Similarly Thuc. iv. 126 τοῖς Μακεδόσιν αὐτῶν. Thuc. v. 43 τοὺς ἐκ τῆς νήσου αὐτῶν. Dem. *Fals. Leg.* 162 τοὺς ἐν Νέωσιν αὐτῶν. See Krüger ad Thuc. iv. 126.

§ 137. **περὶ τῶν ναυκληριῶν,** 'concerning my ship-owning and my mercantile pursuits.' During his absence from Athens Andocides became a merchant (Boeckh, *Publ. Econ. Ath.* p. 336) and engaged in commercial speculations. See *Myst.* 144. 'De Reditu,' 11. 12. The term ναύκληροι was also, at Athens, applied to the speculators who rented whole houses in order to let them again to under tenants. See Böckh, *P. E. A.* p. 141.

ὡς ἄρα. See Note ad § 4. **σώσαιεν.** See Note ad § 19 **ἀπολοίμην.** See Note ad § 88., and Hermann ad Soph. *Aj.* 1200.

οὐκ ἀξιῶ τοὺς θεοὺς, 'I do not think it likely that the gods should be so minded, as not to punish me when they

caught me in the greatest dangers, if they believed they were wronged by me.'

πλεῖν τὴν θάλατταν. So Xen. *Hellen.* iv. 8. 6 *τὴν θάλατταν πλεῖν.* Lysias, vi. 19 *τὴν θάλατταν ἔπλει.* In place of *ὥρᾳ* in this passage Dobree (*Adversaria*, p. 361.) cites *ὥραν*, "*i.e.* *καθ' ὥραν*, ut Eur. *Bacch.* 724. Aeschyl. *Eumen.* 109."

ἐν οἷς. Scil. *κινδύνοις.* 'Although they had my body in the greatest dangers, and were masters of my life and of my property, they saved me after all.' For *εἶτα post participium*, see Hadley, *Gr. Gr.* § 976, *b.* Krüger, *Gr. Gr.* § 56. 10. obs. 3. "The participle is then mostly to be rendered with an *although*," Pape.

§ 138. **οὔσης δὲ χώρας,** 'and though there were barbarous coasts, upon which many before now have been wrecked and have met with the greatest outrages, and have died after having their bodies mutilated.' For *δουλεύοντες*, see Note ad § 19., and for *πολλοὶ ἤδη*, Note ad § 7. —"**αἰκίαις.** An *συμφοραῖς*?" Dobree.

§ 139. **σφῶν δὲ αὐτῶν,** 'and nominated Cephisius to be their avenger, the vilest of the Athenians.' But how he can be the vilest of the Athenians, while he is not an Athenian (*οὐκ ὤν*), is not very apparent. For *φησὶ πολίτης εἶναι*, see Note ad § 27.

οὐδ' οὐδεὶς οὐδέν. In such constructions the subjoined negatives serve merely to *strengthen* the initial negative. So Xen. *Conviv.* iv. 32 *οὐκέτι οὐδὲν μέλει οὐδενί.* Plat. *Sophist.* p. 251 E *μηδενὶ μηδὲν μηδεμίαν δύναμιν ἔχειν κοινωνίας εἰς μηδέν.* See Krüger, *Gr. Gr.* § 67. 12. Goodwin, *Gr. Gr.* § 283. 9. Hadley, *Gr. Gr.* § 1030.

εἰδὼς τοῦτον. See Note ad § 4.

τὰ τῶν θεῶν ὑπονοεῖν,, 'to form a conjecture about the nature of the deity.' "*Si conjecturam de diis facere oportet*," Steph. Thes. Par. Pape compares Antiphon, vi. 18 *ὑπονοεῖν τὰ λεγόμενα*. But this latter phrase, both in Antiphon and in Andoc. *Myst.* 9, has an altogether different meaning—*hear what is said with some suspicion*. See Dobree, *Adversaria*, p. 174. Cf. Note ad § 9.

πάνυ ἂν αὐτοὺς, 'I think they would be exceedingly angry and indignant, if they were to see those who were saved by themselves to be getting destroyed by men.' For this construction of ἄν, see Note ad § 21.

§ 140. δοκεῖτε...οὐκ. See Note ad § 56.

οὐκ ἐπὶ τιμωρίαν, 'because you did not turn your attention to vengeance for what was past.'

συμφοραὶ μὲν γὰρ, 'for calamities have happened to many others also before now of no less magnitude than have happened to you.' For *ἤδη πολλοῖς* (= *πολλοῖς ἤδη*), see Note ad § 7.

ἐπειδὴ τοίνυν, 'since therefore this credit is admittedly conceded to you by all, whether they be friends or foes,' etc. For *καί*. *καί*, *εἴτε*, *εἴτε*, see Note ad § 1. "*παρὰ* with the genitive is used more especially with passive verbs of *giving* or *saying*: and then usually of *personal agents*," Kruger. See Shilleto ad Dem. *Fals. Leg.* § 63. Bernhardy, *W. S.* p. 222.

μὴ μεταγνῶτε, 'do not change your minds, nor wish to deprive the city of this honour, nor yourselves to seem to have voted so by chance rather than through good judgment.' For [illegible] with aorist infinitive, see Note ad

§ 131. For μὴ μεταγνῶτε, et similia, see Paley, Aeschyl. *Suppl.* Appendix A., and ad *Prom.* 340.

§ 141. **ἁπάντων ὑμῶν...ἀναμνησθέντας.** See Note ad § 9. 'Therefore I beg of you all to have the same opinion of me that you have of my ancestors,—that it may be possible for me also to imitate them,—remembering that my ancestors have been similar to those who were the authors of the most numerous and greatest blessings to the state.' αὐτῶν is merely an example of Anticipation. See Note ad § 4. There is nothing difficult in the sentence beyond its being an extremely ill-constructed one, which its author has still further embarrassed by intercalating the clause ἵνα... μιμήσασθαι. The same censure applies to § 144 and § 145, which are, if possible, even worse constructed. παρέχοντες is the "Predicative participle." See Note ad § 19.

εἶτα καὶ ὅπως, 'in the next degree also in order that, if ever any danger or calamity were to befall either them or any of their descendants, they might,' etc. αὐτοῖς... ἐκείνων. See Note ad § 67. For the optative, see Note ad § 88. For τυγχάνοντες, see Note ad § 19.

εἰκότως δ' ἂν αὐτῶν, 'and with good reason would you remember them.' For the peculiar optative form μεμνῇσθε, vide Lexica, et Dobree ad Ar. *Plut.* 992. Cf. Blaydes ad Aristoph. *Ach.* 236. So even in Homer, *Il.* xxiv. 745 οὗ κεν αἰεὶ μεμνῄμην, *which I might ever remember.*

§ 142. **αἱ νῆες διεφθάρησαν.** At Aegospotami. Cf. § 73., and his 'De Pace,' § 21. See also Xen. *Hellen.* ii. i. 28-30.

"Perfectly in character were the first acts of the re-established Democracy, namely, its ingratitude to Alcibiades, and the judicial murder of the generals who had won the battle of Arginusae, B.C. 406.

Meantime the intrigues of the Oligarchs knew no intermission; the decisive blow, which annihilated the last support of Athens, its fleet, at Aegospotami, B.C. 405, was unquestionably the work of their treachery," Hermann (*Polit. Ant.* § 167).

ἀνηκέστοις συμφοραῖς, 'to involve the state in incurable calamities.' Pape cites Antiphon, B. β. 12 (p. 35 ed. Blass) *ἰδίοις συμφοραῖς περιβάλητε*. Isocr. iv. 127.

ἔγνωσαν, 'determined.' Cf. 9. 81. 107. Luc. *Nigrin.* 3 *ἐγνωσμένον ἐστί, it is determined.* For the matter, compare his statement in his 'De Pace,' 21.

οἳ ὑπῆρξαν, 'who initiated the liberation of all Greece.' "Usually *τινός, make a beginning of, give occasion for, ἀδίκων ἔργων*, ἀδικίας, Herod. i. 5. iv, 1. vii. 9. *κακῶν* Eur. *Phoen.* 1581. *Andr.* 274. *Herc. F.* 1169. *ἐλευθερίας* Andoc. i. 142. *ἔχθρας* Dem. lix. 1. *βίας* Plut. *Thes.* 33," Pape.

§ **143**. **ἀξιῶ κἀμοί.** See Shilleto ad Dem. *Fals. Leg.* § 80.

καὶ γὰρ αὐτῶν, 'for of the very deeds whereby the state was saved my ancestors contributed no small part; for which reason it is just that you should give me also a share of that sparing which you yourselves met with at the hands of the Greeks.' For *καί.. καί* thus used, cf. 140.

§ **144**. **ὃς πρῶτον μὲν**, 'who in the first place fell into great poverty and embarrassment from a condition of great affluence, as you all know, not through my own fault, but through the calamities of the state.' For *ὡς*, see Note ad § 93. The sentences throughout this and the next paragraph are notably ill constructed: after *ὧν ἔχετε πολίτην* we have a nominative (*ὅς*), which extends its influence as far as the words *τοῖν ἐμαυτοῦ*; then we have an accusative (*εἰδότα*) agreeing with *πολίτην* and

depending on ἔξετε (six lines *supra*), which accusatival construction is continued as far as πρᾶξαι κακῶς; then the nominative re-appears (συγγενόμενος καὶ πειραθεὶς), which runs back nine lines to ὅς! Cf. Note ad § 141. συγγενόμενος and πειραθεὶς are "Predicative participles." See Note ad § 19.

καινὸν βίον, 'I earned a new livelihood.' He became a merchant. See Boekh, *Publ. Econ. Ath.* p. 336., and Note ad § 137.

ταῖν χεροῖν. For this unusual form of the dual of the article, see Note ad § 31.

ἔτι δὲ εἰδότα, 'and furthermore, a citizen who knows (εἰδότα runs back to οἷον πολίτην ἔξετε, six lines *supra*) what it is to be a citizen of such a city as Athens; and who knows what it is to be a stranger and an alien in the land of our neighbours; and who understands what it is to be discreet and of a right judgment; and who understands what it is to suffer adversity through one's own transgressions.' The form εἰδότα μὲν...εἰδότα δὲ is an example of what is called "Anaphora"; which turns upon the *repetition* of some prominent word (mostly an *initial* word) amongst those that precede:—*Myst.* 56 προνοίᾳ μὲν τῶν συγγενῶν, προνοίᾳ δὲ τῆς πόλεως. Eur. *Med.* 99 κινεῖ (μὲν) καρδίαν, κινεῖ δὲ χόλον. Cf. Antiphon, vi. 25. Soph. *Antig.* 782. Hom. *Il.* vi. 396. Aeschin. *Ctes.* 198. 202. Krüger. *Gr. Gr.* § 59. 1. obs. 3. The rule regarding the *plural* of the article with πλησίον is almost as strict as with respect to οἱ πέλας: that is, the Attics almost invariably write οἱ πλησίον and οἱ πέλας, not ὁ πλησίον, etc. Liddell, indeed, cites ὁ πλησίον from Eur. *Her.* 996., but from what edition of Euripides I cannot

make out. The editions of Porson, Matthiä, Fix and Dindorf (Oxf. 1832) read *τὸν πλησίον* in that passage. Pape, again, cites *ὁ πλησίον* from Soph. *Electr.* 927., but that passage he has plainly misconstrued. The article belongs to the participle, and *πλησίον* is predicative = *from one who was present near at hand when he died.*

τὸ σωφρονεῖν καὶ ὀρθῶς βουλεύεσθαι. It may be noticed that, in such formulæ as Dem. *Pantaenet.* 46 *τὸ γιγνώσκειν καὶ τιμᾶσθαι.* Id. *Fals. Leg.* 331 *τὸ μισεῖν καὶ τιμωρεῖσθαι.* Id. *Olynth.* iii. 15 *τοῦ λέγειν καὶ χειροτονεῖν.* Dinarch. *c. Dem.* 35 *τοῦ συμβουλεῦσαι καὶ γράψαι*, the Attics are never found to *repeat* the article with the second infinitive. Cf. Dem. *Cor.* 280 *fin.* 290. 294. 321. Dinarch. *c. Dem.* 5. But then it is on condition that the infinitives be in a measure *synonymous*. But where the meanings are distinctly *different*, or *in contrast* with each other, the article is repeated:—Antiphon, v. 10 *τὸ ἱεροσυλεῖν καὶ τὸ προδιδόναι τὴν πόλιν.* Dem. *Olynth.* ii. 30 *κοινὸν τὸ λέγειν καὶ τὸ βουλεύεσθαι καὶ τὸ πράττειν ποιῆσαι.* Cf. ibid. iii. 35.

οἷον τὸ ἁμαρτόντα πρᾶξαι κακῶς. It has been mentioned (Note ad § 27), that the subject of the infinitive, when identical with the subject of the leading verb, is in the nominative; when different, in the accusative. It may here be added, that when the subject is *indeterminate*, the construction is infinitive with *τὸ* and the accusative:—Antiphon, v. 94 *τὸ δὲ τοὺς κατηγόρους διαβάλλειν οὐδέν ἐστι θαυμαστόν.* Xen. *Cyrop.* v. 4. 19 *τὸ ἁμαρτάνειν ἀνθρώπους ὄντας οὐδὲν θαυμαστόν.* Ibid. vii. 5. 76 *μεῖζον ἔργον ἐστὶ τὸ λαβόντα διασώσασθαι, to maintain one's sovereignty* (*τὴν ἀρχήν*) *when one has got it.*

πολλοῖς συγγενόμενος, 'having consorted with many men, and having had experience of very many things; in consequence of which I have had ties of hospitality and friendly relations with many, both kings and states, and private guest-friends besides.' For ἄλλους, see Schäfer, Plut. v. p. 19. *Appar. Crit. Dem.* ii. p. 504., and *Index. Eur. Med.* voc. ἄλλος. Shilleto ad Dem. *Fals. Leg.* § 94. Hermann, Soph. *Phil.* 38. Schömann, Isaeus, p. 347. 348. Krüger ad Xen. *Anab.* i. 5. 5., and *Gr. Gr.* § 50. 4 obs. 11.

ὧν ἐμὲ σώσαντες, 'of which you will partake, if you spare me, and it will be in your power to make use of them whenever it be convenient for you.' For *σώσαντες* (=*ἐὰν ἐμὲ σώσητε*), see Note ad § 136.

§ 146. **ἐάν με νυνί.** I have no doubt whatever but that the author wrote *ἐὰν δὲ νυνί.* Cf. 149 *fin.* Not only is the *δὲ* indispensable ('*whereas, if you destroy me*, the case will be as follows,' etc.), but this interchange of *με* and *ἐμὲ* (*ὧν ἐμὲ* four lines *supra*), where strict grammar requires *ἐμὲ* in both passages, is highly objectionable in so old a writer; notwithstanding that our *texts* offer us a similar interchange in 148 and 149, and in 37 exhibit *καί μοι*, where we should read *κἀμοί.* Schömann, indeed, even excuses (ad Isaeum, p. 391) such blunders ;—"Sed hac in re nonnunquam minus diligentes veteres scriptores fuisse constat." My own idea is that these blunders thus charged against the "veteres scriptores" are really due to the "recentiores librarii," and for my view am able to offer something better than an *ipse dixit.* I recently collated a ms. in the British Museum of 184 paragraphs, in

which the blunders in the personal pronouns alone (not to speak of other pronouns) were exactly 80 in number,—for I counted them carefully!

ἀλλ' οἴχεται πᾶν πρόρριζον. Scil. γένος. Evidently a poeticism, or we should have had τὸ πᾶν. Blass cites Soph. *Electr.* 765 τὸ πᾶν δὴ πρόρριζον ἔφθαρται γένος.

ἡ 'Ανδοκίδου καὶ Λεωγόρου οἰκία οὖσα. A notable, but not uncommon Brachylogia, for *the house of Andocides and Leogoras, while it belonged to Andocides and Leogoras.* See Schaefer, *Schol. Apoll. Rhod.* p. 164. Plut. v. p. 102. 171. Hermann, *Vig. n.* 55. Kruger, *Gr. Gr.* § 47. 27. obs. 5.

ἐμοῦ φεύγοντος. See Note ad § 20. For Κλεοφῶν ὁ λυροποιός, see Aeschin. *Fals. Leg.* 76. *Ctes.* 150. Hermann, *Polit. Ant.* § 167. 16–18. Schneider, Epimetrum ad Xen. *Hellen.* i. 7. 2. The Comic writers nicknamed him Κλεοφῶν ὁ τυροποιός.

οὐ γὰρ ἔστιν ὅστις, 'for there is none of you who when passing our house was ever reminded of having suffered any wrong at their hands, either privately or publicly.' ἐκείνων refers to τῶν ἡμῶν προγόνων contained in ἡμετέραν οἰκίαν. This is plainly shown by the relative (οἵ) which follows.

147. **χρήματα διαχειρίσαντες.** διαχειρίζειν is the technical word for *have the fingering of public money.* See Aeschin. *Ctes.* 19. 27. 29. 30. Dem. *Cor.* 112. Cf. Rose, *Greek Inscriptions*, p. 121. l. 19.

οὐδένα πώποτε, sc. χρήματα, 'were never at any time condemned in any of their accounts.' But the true reading

here is very uncertain. Müller's text exhibits *οὐδὲν πώποτε ὦφλον*, as Dobree proposed.

οὐδ' ἡμάρτηται, 'nor has any offence been committed either by us against you or by you against us.' Cf. Note ad § 2.

οὐδ' ἔστιν ὅπου, 'nor is there any occasion where any of those men on being involved in a suit asked of you any return for these services.' See Goodwin, *Gr. Gr.* § 164. Hadley, *Gr. Gr.* § 724.

§ **148**. **εἰ αὐτοὶ τεθνᾶσι.** *εἰ* is not unfrequently thus used without suggesting any *doubt* of the actuality of what is stated. Thus in Aeschin. *Ctes.* 131 we even have *εἰ γὰρ...οὐκ ἦλθεν*, which is excusable only if we regard it as the statement of a *real fact*, which is put hypothetically, merely *pro formâ*, as so often in the enunciations of the propositions of Euclid. So Demosth. *Macart.* p. 1070, 15 *ἀλλ' εἰ ὁ Θεόπομπος τετελεύτηκεν, οἱ νόμοι οὐ τετελευτήκασιν.* Aeschin. *Fals. Leg.* 92 *εἴπερ Ἐλαφηβολιὼν ἐστι Μουνυχιῶνος πρότερος.* Id. *Timarch.* 89 *εἰ δ' ὁ ἀγὼν ἐστιν Ἀθήνησιν, ἐμοὶ ἀναμιμνήσκειν προσήκει.* See also Schömann, Isaeus, p. 324. 325.

νομίσατε ὁρᾶν, 'fancy you see their forms begging me from you, to spare me.' For *νομίσατε ὁρᾶν*, see those two much admired passages in Aeschin. *Ctes.* 153. 157. Cf. also *Ctes.* 244. 257. *Timarch.* 161. 175. Dem. *Cor.* 210. For the infinitive *σῶσαι* thus used exegetically, see Note ad § 9., and ad § 60., and for this construction of *αἰτουμένων*, compare the construction of *αἰτησάμενοι* in 149 (eight lines *infra*).

τίνα γὰρ καὶ ἀναβιβάσομαι, 'for whom shall I bring forward to implore you on my behalf? My father? but he is dead. My brothers, then? but I have none. My children, then? but they are not yet born. Be ye therefore to me in the place of,' etc. This passage is the "locus classicus" in Greek literature for the use of ἀλλά in questions and answers, and is regularly quoted as such in grammars. See Kruger, *Gr. Gr.* § 69. 4. obs. 4. Cf. Pflugk ad Eur. *Herc. F.* 298. Schneidewin, *Hyperid.* p. 38. The same formula is used again, and at full length, in his 'De Pace,' 14. Cf. also Antiphon, v. 58 "*γίγνεσθαι = fieri, sed γενέσθαι = esse*," Schafer (*Appar. Crit. Dem.* i. p. 289).

§ 149. **ὑμεῖς με παρ' ὑμῶν**, 'do ye, having begged me from yourselves, spare me.' For the construction and phraseology, cf. eight lines *supra*. For *με*, see Note ad § 136.

Θετταλοὺς καὶ 'Ανδρίους.

"The hostile factions were perpetually contending for opposite extremes, each vigilant to seize every opportunity of weakening or destroying the influence of the other. Every advantage won by either party dispersed a crowd of exiles, and the Demos supplied the deficiency of numbers so caused by incorporating and admitting to civil privileges both foreigners and slaves," Hermann (*Pol. Antiq.* § 71). Cf. Andoc. 'De Red.' 23 *ὁρῶ ὑμᾶς πολλάκις καὶ δούλοις ἀνθρώποις καὶ ξένοις παντοδαποῖς πολιτείαν διδόντας.*

οἷς προσήκει . . . δυνήσονται. This whole passage is repeated from 136, where see Note.

τοὺς δὲ ὄντας πολίτας . . τούτους δὲ ἀπόλλυτε. In this sentence we have an example of "*δὲ in Apodosi*," that is, where δὲ, though *grammatically* correlative to something preceding, is *quiescent in sense*, and must be omitted in

translation. See Buttmann, *Excurs.* xii. ad Dem. *Mid.*, with the limitation thereto made by Krüger ad Thuc. ii. 65, § 3. Cf. also Schäfer, *Meletem. Crit.* p. 59. Plut. v. p. 323. *Appar. Crit. Dem.* v. p. 573. Hermann, *Vig. n.* 241., and 343, *b.* Dobree, *Advers.* p. 534. Goodwin, "Moods and Tenses," § 57. This usage is mostly found in sentences beginning with a participle, or with a hypothetical clause, or with such conjunctions as *ὅτε*, *ἔπει*, *ἐπειδὴ*, *ὅταν*, *οὖν*, *ἕως*, etc. Cf. Note ad § 27.

μὴ δῆτα, 'nay, do not.' For *ταῦτα*, see Note ad § 118.

οὐδ' ἂν ὑστέρῳ, 'not even if you be sorry for it afterwards will it any longer be of any avail to you.' Cf. Dobree, *Advers.* p. 618. Krüger, *Gr. Gr.* § 48. 3. obs. 7.

§ **150**. **τὸ πλῆθος τὸ ὑμέτερον** "= *δῆμος*," Blass. Cf. Note ad § 135.

συμβουλεύειν, 'to communicate to you what they think about me.' For *γιγνώσκουσι*, see Note ad § 3. Cf. Hermann, *Polit. Antiq.* § 142. 14.

Ἄνυτε. See Hermann, *Polit. Antiq.* § 163. 8. § 169. 1.

"The prosecution of the Hermocopidae is of peculiar and deep interest, as affording a proof of the wild caprice and wanton extravagance of the greater part of the nation, although the real facts of that transaction, the machinations of the antidemocratical party, are wholly obscured from our view," Hermann (*Polit. Antiq.* § 165).

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